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CENSUS OF INDIA, 1911.
VOLUME XII.

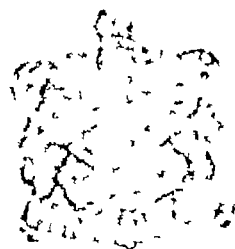
MADRAS.

PART I.
REPORT.

J. CHARLES MOLONY, ICS.

CHIEF SECTION DEPUTY COMMISSIONER AND INSPECTOR
OF COLLECTIONS IN THE MADRAS DISTRICT

ALFRED CHATTERTON, C.T.



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THE ADMINISTRATIVE REPORT

MADRAS PRESIDENCY

MADRAS PRESIDENCY

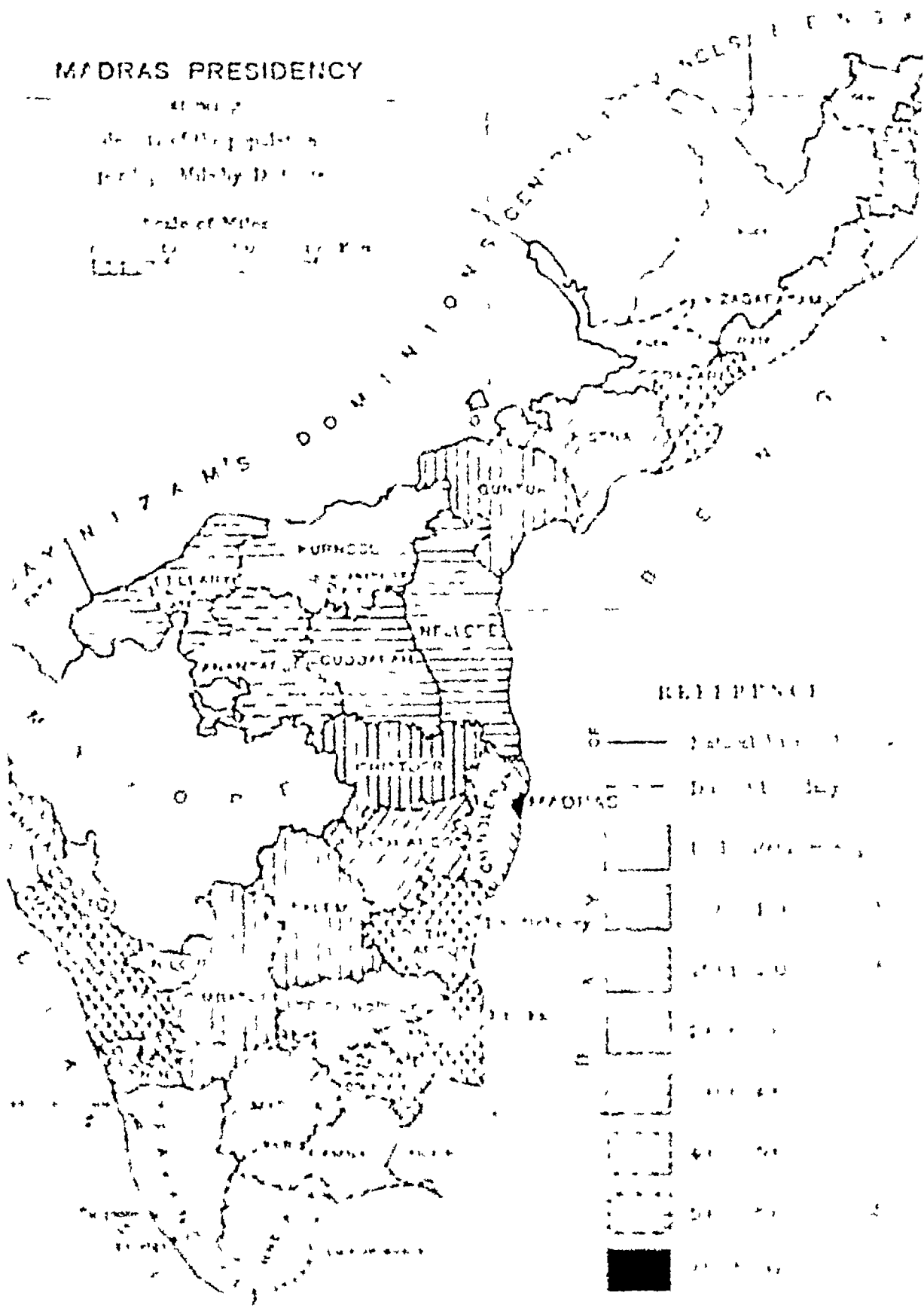
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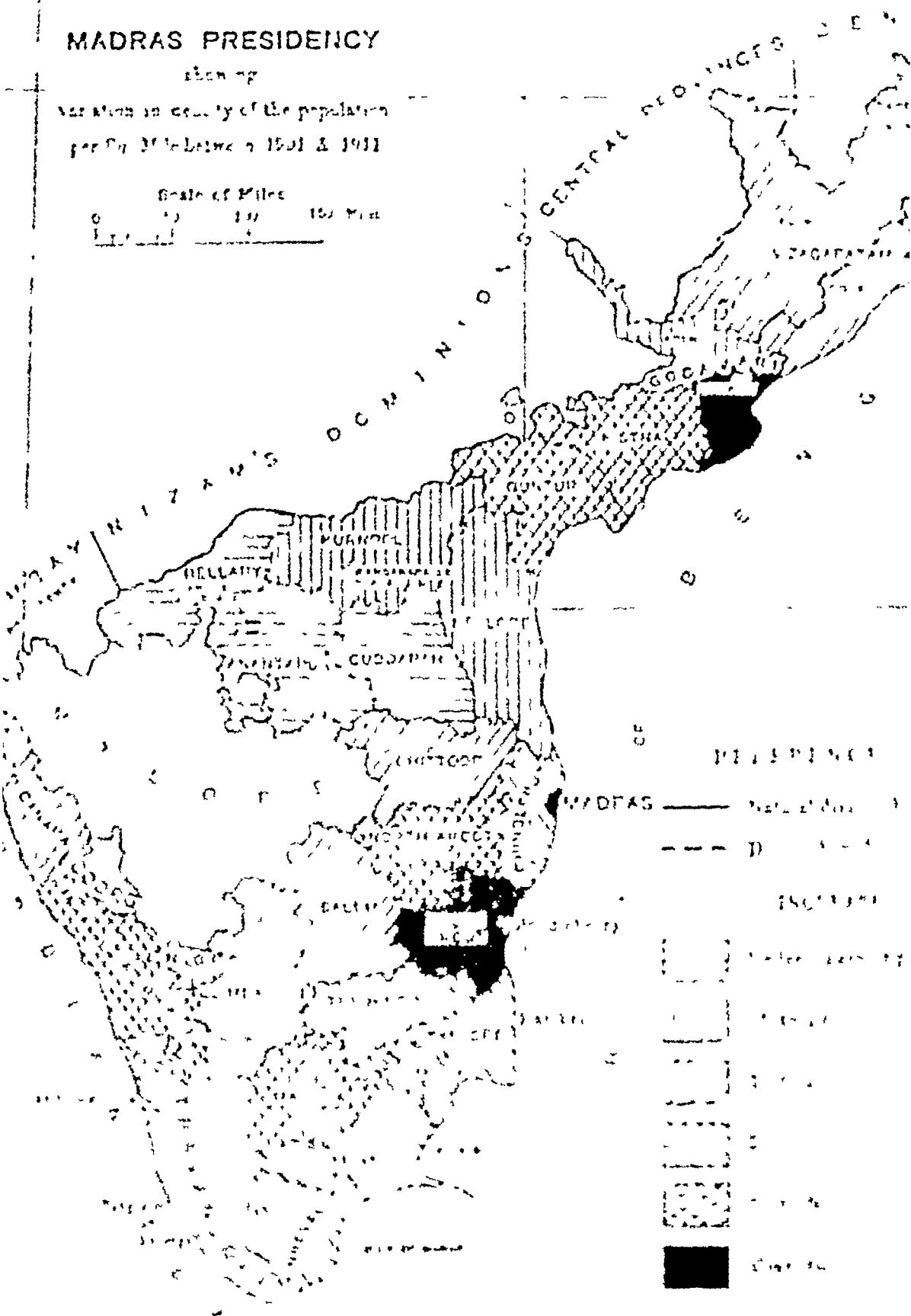
MADRAS PRESIDENCY

1891-1901

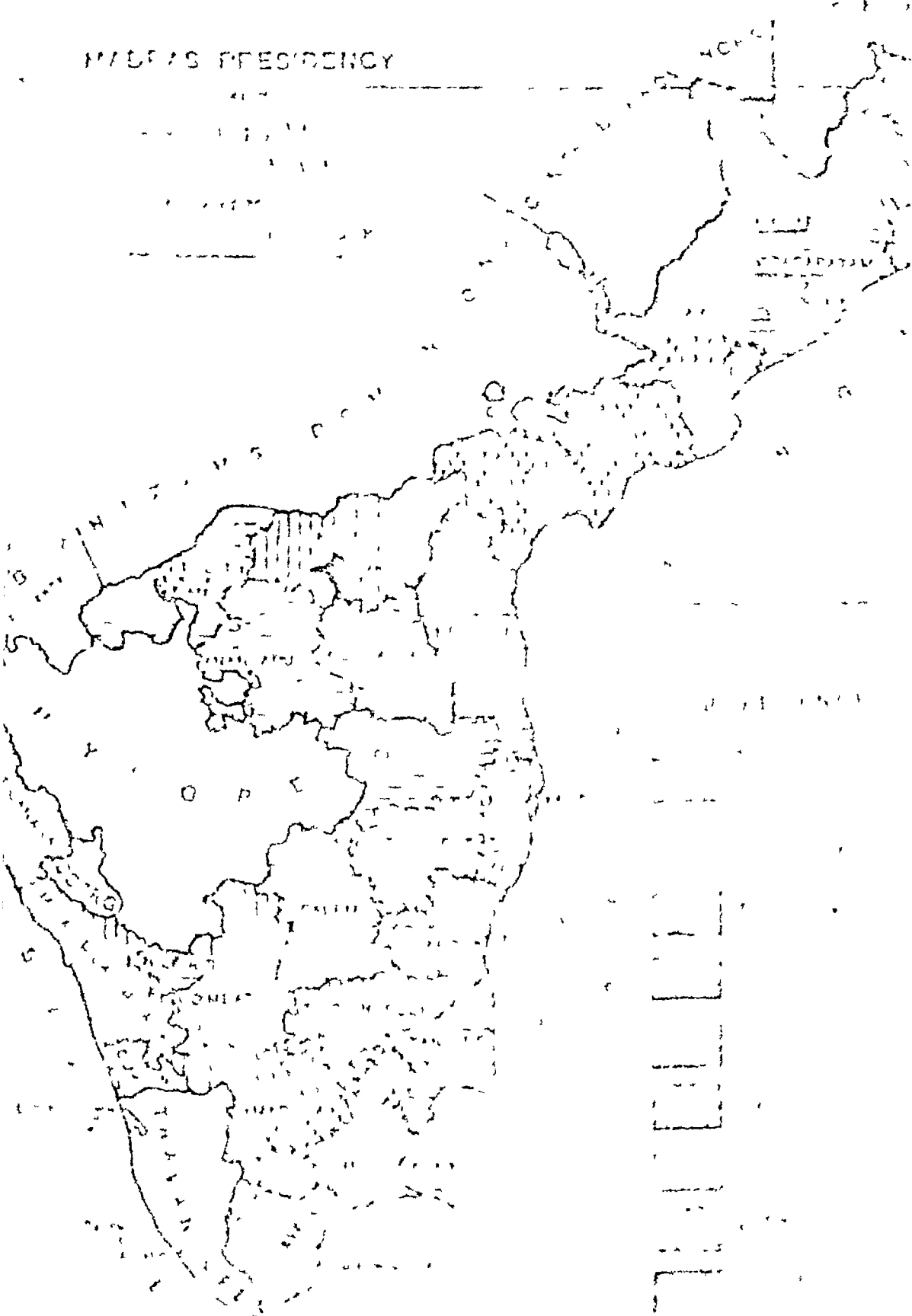
variation in density of the population
per Sq. Mile between 1891 & 1901

Scale of Miles

0 10 20 30 Miles



MADRAS PRESIDENCY

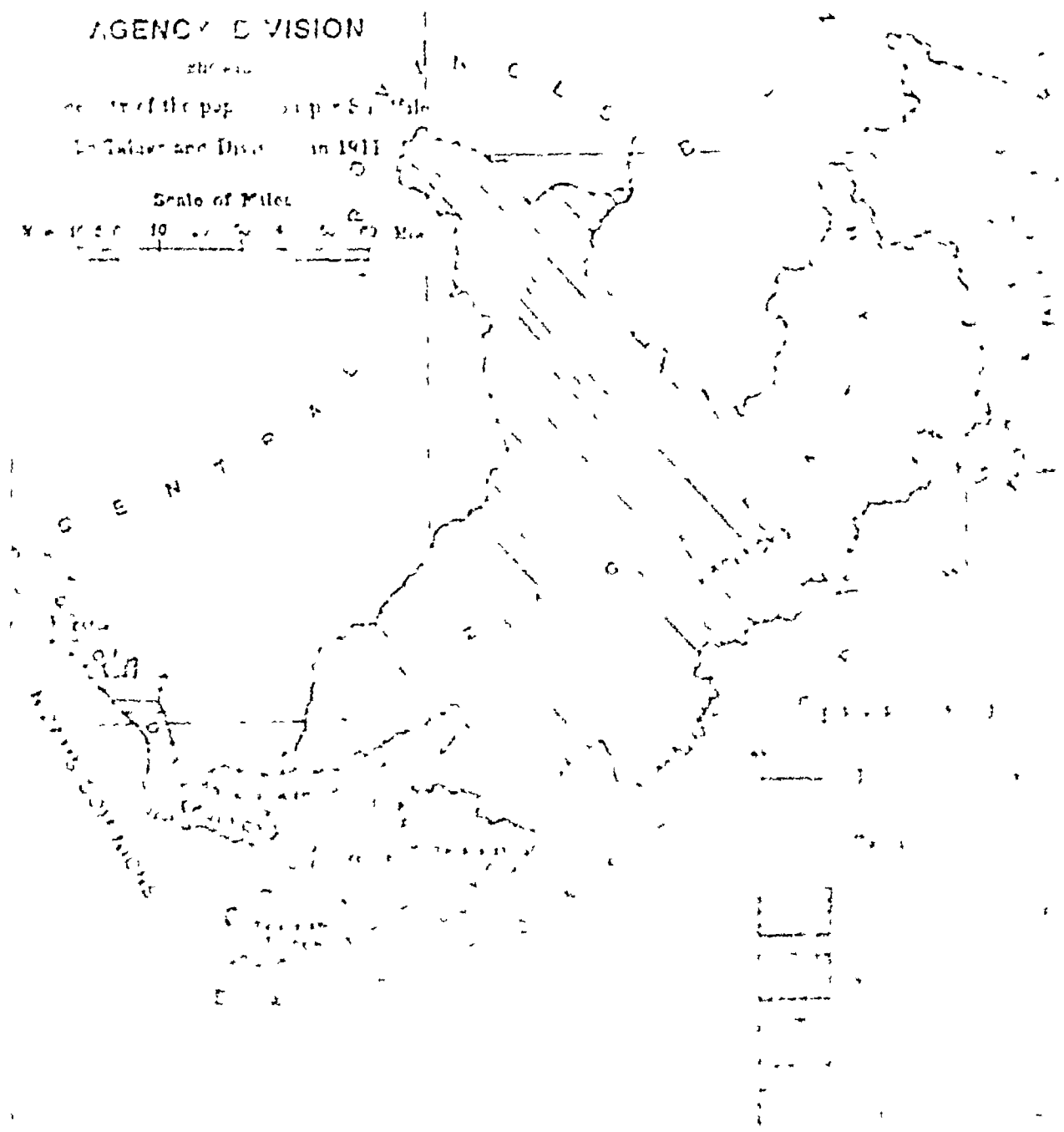


AGENCY DIVISION

Division of the population by State
in 1911

Scale of Miles

0 10 20 30 40 50 Miles



MAP

1950

EAST COAST NORTH DIVISION

Map of the Division

1-10-1950 1,111 by T. J. J. J. J.

Map of the Division

1-10-1950 1,111 by T. J. J. J. J.



1943

Office

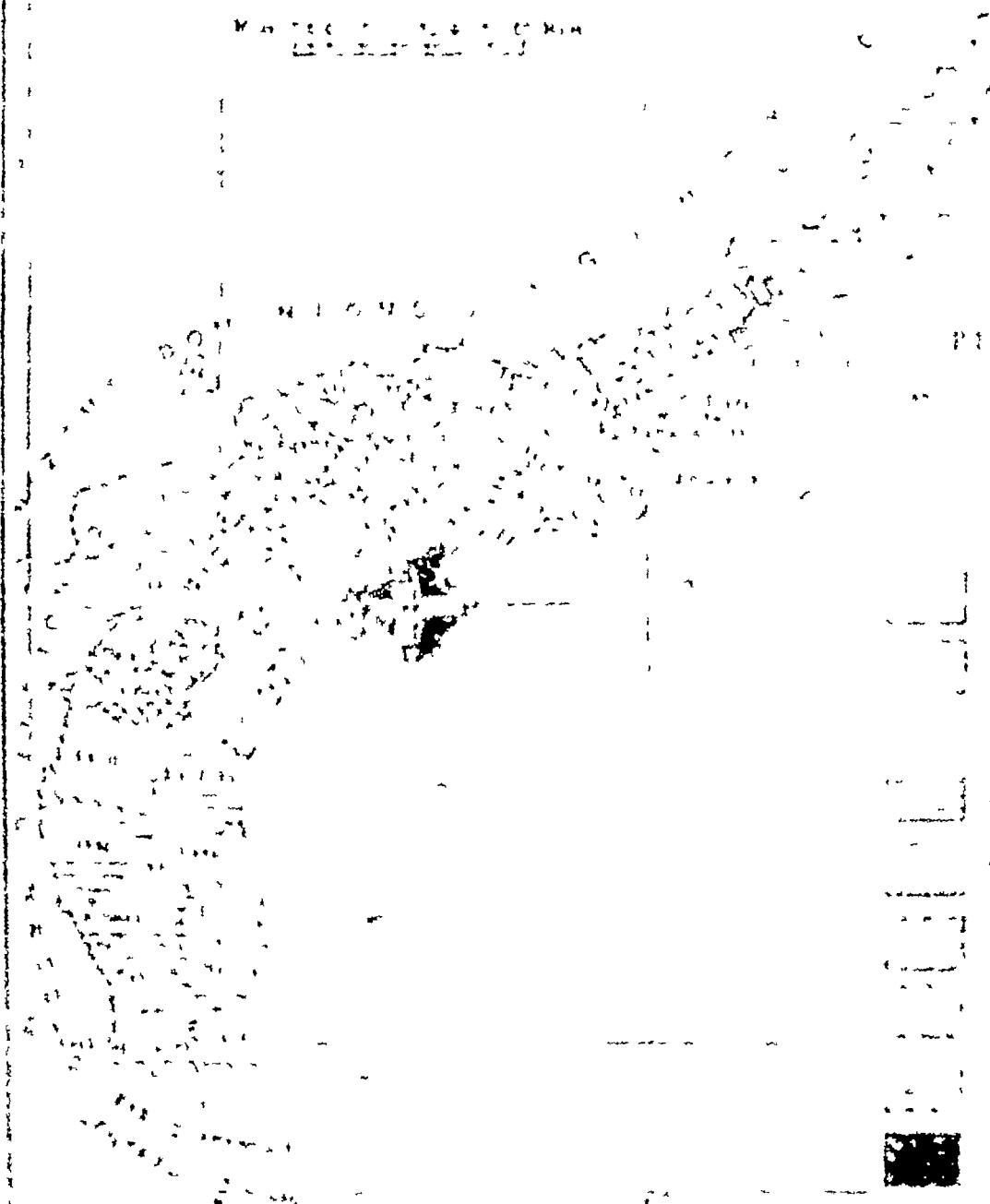
E/ST CO/ST NORTH DIVISION

STATION

the results of population between
1941 & 1942 by month & by area

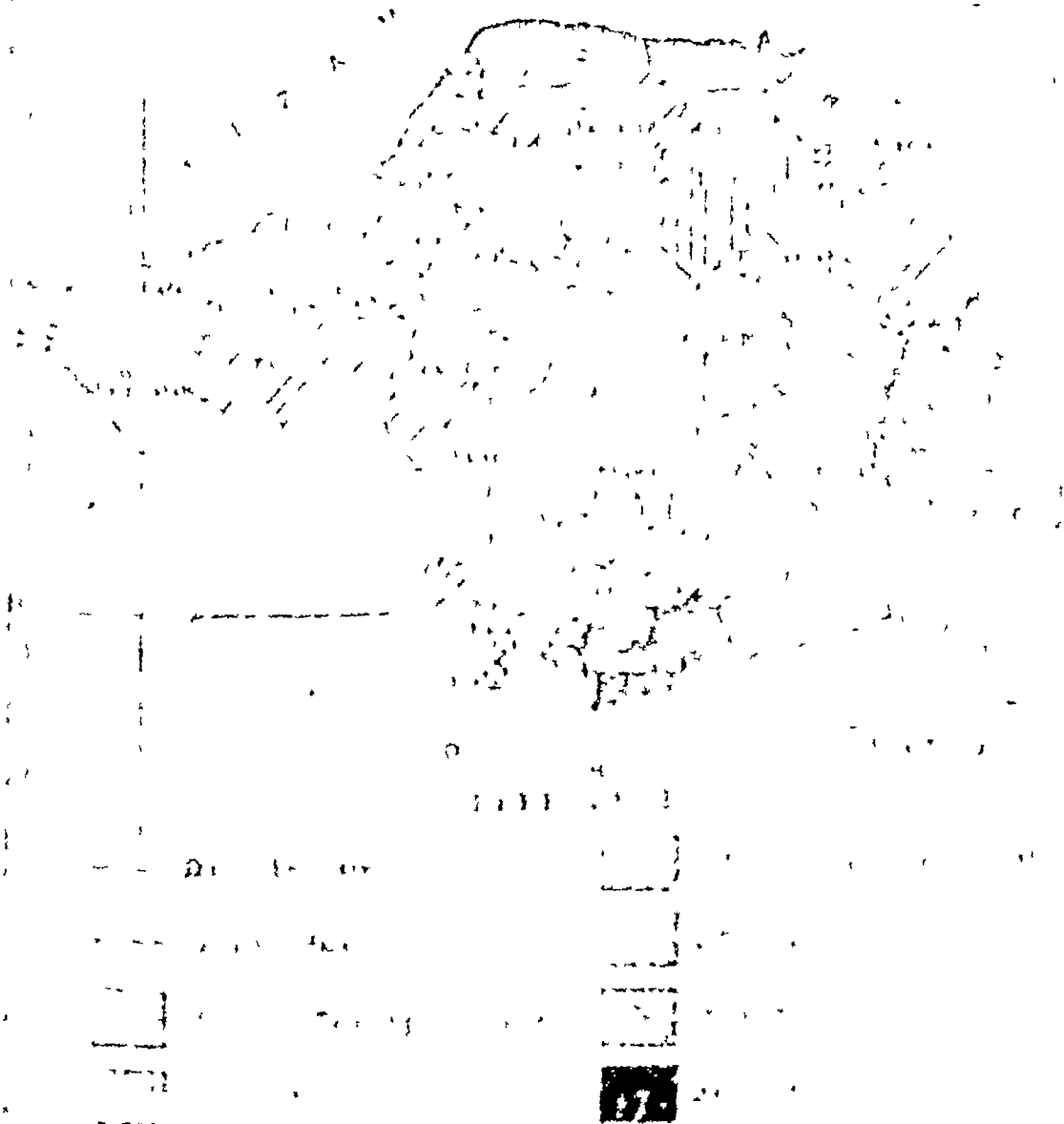
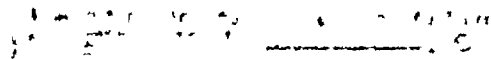
March 1943

Map of the North Division
showing the results of population between
1941 & 1942 by month & by area



DECCAN DIVISION

Order of 24th.



X/P

of the

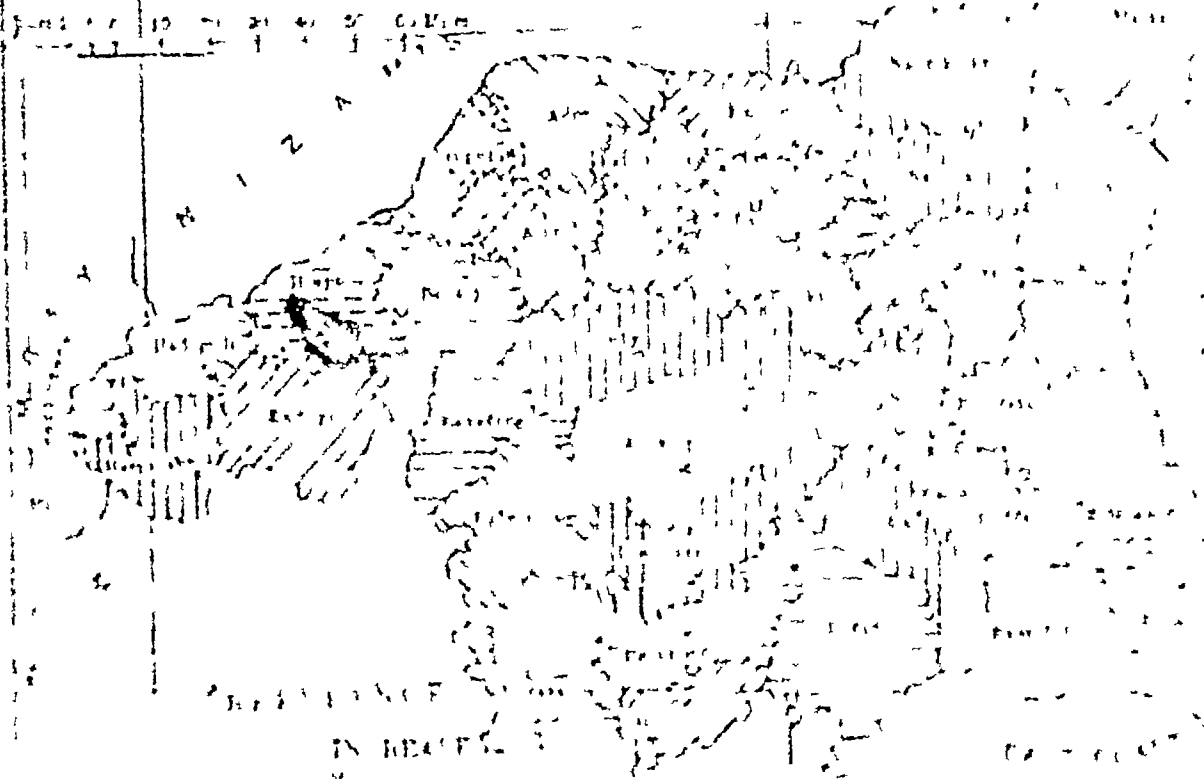
DECCAN DIVISION

showing

the change in population between
1901 & 1911 by Taluk

Scale of Miles

0 10 20 30 40 50 Miles



Less than 10 per cent



10 to 20 per cent



20 to 30 per cent



30 to 40 per cent



40 to 50 per cent



50 per cent and over

SECOND DIVISION

221

EAST COAST CENTRAL DIVN.

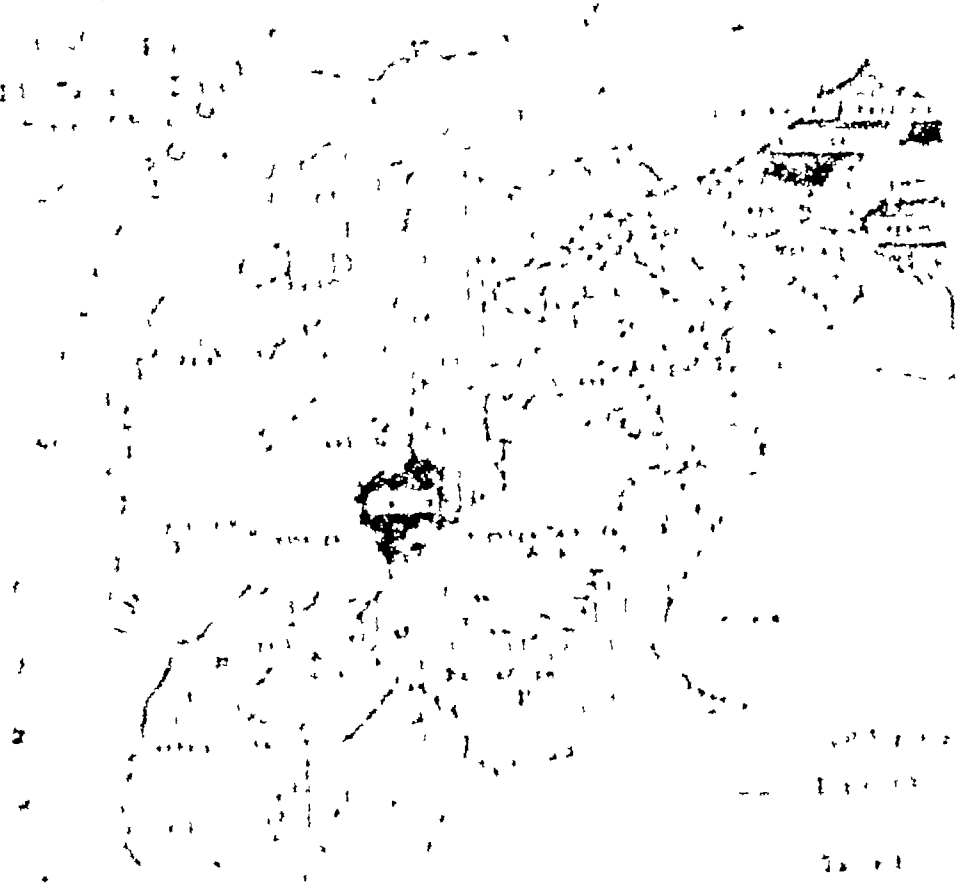
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PAI

100

EAST COAST SOUTH DIVN

C E N T R A L



100 100 100

100 100 100

100 100 100

100 100 100

100 100 100

100 100 100

100 100 100

100 100 100

100 100 100



WEST COAST DIVISION

11th Feb 1941

11th Feb 1941

11th Feb 1941

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MADRAS PRESIDENCY

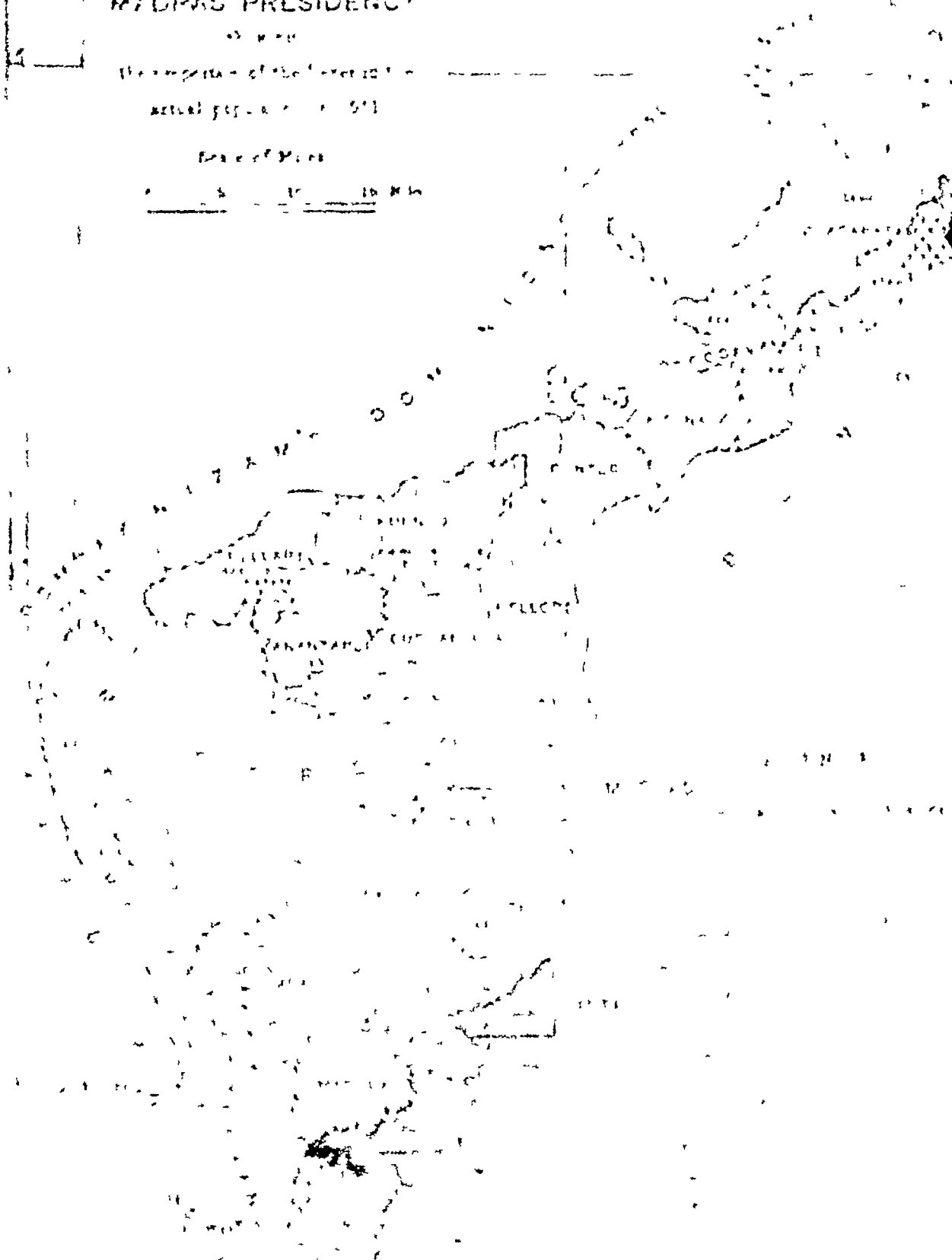
1871

The population of the Presidency in 1871

Actual population in 1871

Scale of Miles

0 5 10 15 Miles



5. While this work pushes in the districts, the form of schedule leaf on which enumeration particulars will be entered, has been settled, and the necessary translations into the vernaculars of the Presidency prepared. From the records of previous censuses it is possible to estimate with tolerable exactitude, and have printed the number of forms that will be required on receipt of the village house-lists with proposed division into blocks supplementary orders for printing can be given and leaves bound into books of standard size. A twelve leaved book will as a rule suffice for the enumeration of 25 houses.

6 But before these books can be despatched to Tahsildars for distribution to the Charge Superintendents of their taluks, and thence to the enumerators an important step remains to be taken.

It is of little use to provide an enumerator with a book, and tell him to enumerate some 25 houses of a village: he must be enabled to identify the particular houses with which he has to deal. Accordingly on each house door is painted the serial number assigned to each house by the *harnam* in his initial count. This actual numbering affords at once a check on the accuracy of the original house-list, while in an index provided for the enumerator's book are posted the numbers appearing on the houses that fall to his lot, with the names of the householders.

7 Armed with this information the enumerator some six weeks before the census night, commences the round of his block and gradually fills up details for the persons living therein. On the actual night he visits each house, and checks the correctness of the entries already made. Next morning the enumerators meet their circle supervisors at some place previously appointed: the entries in each book are totalled by series, and these totals with the books are sent to the Tahsildar of the taluk. From such material that sore toiled man makes out the total population of his taluk and sends the figures to the Collector. The Collector combines these returns into the total of his district, and telegraphs the figures to the Census Commissioner for India, and to the Superintendent of the Province. These figures are published as the *Provisional Totals*. The provisional totals appeared in print seven days after the census. Allowing for travellers by sea, enumerated after the actual census night, they varied but by 3 600 or '0086 per cent., from the totals as finally ascertained.

8 Meanwhile each Tahsildar has packed up the books which he has received, and forwarded them to the Central Abstraction office. Here they are issued in regular order to a staff of copyists, who copy the particulars noted against each person on to a slip. These slips are sorted into various combinations, and the Imperial and Provincial tables represent the figures ascertained by these sortings.

9 In addition to the good citizens whom the enumerator worries in their households, there are on any given night a certain number of persons travelling in trains: others are following their occasions on foot or in the humble bullock cart while some thousands will be found assembled together listening to the soulful tom-tom at ferial gatherings.

10 To the presumably literate first or second class railway passenger a form is provided by the guard of the train: this he is requested to fill up and deliver to the station master when he alights. For the third-class multitude a more elaborate procedure is necessary.

11 Fortunately the simple Indian is disposed to regard the arrival or departure of a train rather as an arbitrary dispensation of Providence than as an occurrence preordained by a Traffic Superintendent. It follows that the traveller is apt to arrive in good time at his station of departure. At every station in the Presidency enumerators were appointed, who enumerated as many as possible of those who announced their intention of travelling by a train timed to start at or after 7 P.M. To each such person was given a ticket, on which was printed in seven languages the word "*enumerated*." Every person descending unpossessed of such ticket throughout the night was enumerated at the station of arrival while at 6 A.M. (or as near as might be) on March 11th every running train was stopped, and those yet unaccounted for were gathered in.

schedule book contains fifteen pages of very thin paper 20 inches long by 8½ in breadth and that there were some 30—40 tons of such books. They filled to overflowing the basement of the hospital building in the factory—two great halls measuring 90' x 18' each—and overflowed into the verandahs. Before the books could be given out for posting they had to be arranged by circles, charges, taluka, and districts, and stored in orderly fashion upon racks. The task was far beyond the powers of a record keeper with two assistants, but the accident, that kept two Deputy Superintendents and some 25 to 30 Supervisors unemployed at their proper work for about twenty days, rendered their services available for this task.

21 Slip copying, sorting and compilation, have been described generally in the reports of 1901 and in detail in the administrative reports of that year and that of 1911. It is unnecessary to tread again the well-trodden ground.

22. Slip copying ended on 17th June 1911. From a maximum of 462 in seven hours on 3rd April, some posters after practice attained the almost incredible figure of 1737 per day. Sorting rates varied for each table, but the appended maximum figures give some idea of the speed attained.

Week ending 1st July	4,000	Ordinary sorting	
Do. 15th July	8,000	do.	
Do. 29th July	7,800	(Partly ordinary and partly compilation sorting).	
Do. 8th August	1,800	Compilation sorting	
Do. 12th August	7,100	Do.	

23 The time occupied with census work, and the exact cost of the undertaking it is not easy to state with absolute accuracy. With the preparation of the Imperial tables and report proper are associated certain provincial details, such as the compilation of village statistics for every district in the Presidency, revision of the statistical portions of the District Gazetteers, etc. Furthermore these remarks as regards time and money must necessarily be written before the census offices are finally closed, before the report and tables are published and before the final accounts for printing are rendered.

24. The first Imperial Table (No VII part 1) was sent to Press on August 25th, 1911 the last (No XV A part 2) on January 8th 1912. At the end of April 1912 all Imperial tables had been printed, revised, reprinted and submitted for approval to the Census Commissioner for India. The striking of tables finally approved by him had been commenced.

The report, with the exception of these present paragraphs had been written, printed revised and stood in clean proof ready for striking.

The tables for the Province of Coorg had been printed and revised the report for that Province written but not printed.

The "Administrative Report," which deals with the organization and accomplishment of the census, had been sent to Press.

"Village statistics" for all districts of the Presidency and for the Pudukkottai State, had been completed.

The revision of the statistical volumes of District Gazetteers had been put in hand.

25 The accounts of the census are maintained in a two-fold form (a) departmental, (b) financial. Departmental accounts show everything actually paid out in connection with the work the financial accounts admit certain abatements, such as salaries which in the ordinary course of things would have to be paid, irrespective of whether a census was toward or not.

From the beginning of April 1910 to the end of March 1911 departmental accounts showed an expenditure of two lakhs, sixty two thousand rupees which exceeded the total of the financial accounts by some thirty-six thousand rupees. Adding the estimated cost of printing salaries disbursed in the opening months of the year 1912-1913 and deducting recoveries from municipalities, Native States, from sale of paper and furniture, etc., the total cost of the census may be estimated at two lakhs, sixty-three thousand rupees on departmental account or two lakhs, fourteen thousand rupees on financial. The heaviest item of expenditure was

CHAPTER I—DISTRIBUTION OF THE POPULATION

(a) THE PRESIDENCY AND ITS PEOPLES.

MADRAS, the southernmost province of British India is bounded on the west south and east by the open sea. Its northern boundary running from west to east, touches on the Presidency of Bombay the Mysore State the Dominions of His Highness the Nizam, the Central Provinces and the newly constituted Province of Bihar and Orissa. The area of the 1 residency the feudatory states of Travancore and Cochin and the Province of Coorg being excluded for the purposes of the present census, is 143 924 square miles its greatest length from north-east to south west being approximately 950 miles and its maximum width 450 miles.

2. Travancore and Cochin conduct their own census operations and publish their own reports the small states of Pudukkottai Banganapalle, and Sandūr are, for the purpose of census included in the charge of the Madras Provincial Superintendent.

3. The area of the Presidency has recently received a trifling addition by the transference from the Central Provinces of the Nagur taluk. But in the ten years that have elapsed since the last census modifications in its internal administrative structure have been considerable. The 22 administrative districts of 1901 have resolved into 25. Guntūr district has emerged from a shuffling of the boundaries of Kistna Gódvári, and Vellore the Madura of 1901 presents itself as Madura and Ramnad while North Arcot, after a projected cessation of existence finds re-incarnation in the forms of North Arcot and Ohittoor. Twenty three new taluks have come into being while the boundaries of some 50 more have been affected by transfers of area.

4. Though administrative changes come and go, the natural features of a country remain unaltered. A detailed description of each district and state would but leave confusion worse confounded in the mind of a reader unacquainted with the Presidency but each of the six natural divisions presents some sufficient element of distinction either in physical circumstance or in the characteristics of its people. On this latter peg may be hung some brief description of the *Agency divisions* and its primitive inhabitants.

5. Typical of such people is the Khond—*ku* he calls himself—a short, thick set, good humoured, jungle man. He lives in a cabin built of rough hewn planks has a predilection for toddy and an aversion to education generally speaks the truth, worships singularly unpleasant devils in a strangely unpleasant manner and in his worldly affairs exhibits a deplorable, but eminently cheerful, disregard for the morrow. Of admirable physical development, he likes to set off his beauty with a white flower stick in his top knot but the most noticeable article of his attire is his *tangi*, an axe with brass bound handle wherewith on reasonable occasion he batters earnestly the flinty head of his brother Khond. The gentler sex, in whose ears straws as yet unreplaced by brass rings denote if not maiden meditation at least an element of non permanency in attachment, afford small material for speculation to a modern clothes-philosopher a cloth tied round the waist, *et præterea nihil* satisfies the simple taste that declines the immodesty of an upper cloth.

6. Here too are found the Savara, a matter of fact not very interesting person the graceless vagrant Pano the hill Oriya exercising a patriarchal form of Government as Patro of a muttah, and his trading brother from the plains.

endowments, we may find the explanation for his pre-eminence in standardised education, and affection for the careful business of the city in a marked capacity for dogged work, or that capacity for taking pains once defined as genius.

18 Even the pated railway traveller of modern days can scarcely fail to notice the remarkable æsomo contrast which the rounding of the corner of the Western Ghats presents to his eyes. But more striking than any mere change in the physical configuration of the country is the thought that here in the *West Coast Division*, the Indian leads a life comprehensible at least in appearance to the stranger. To the European, elsewhere it seems inexplicable that the well-to-do farmer of the village or prosperous educated business man of the town should not look for air space and such obvious agreeiments of life as his position would seem to indicate and his means procure. Yet the rich ryot of Tanjore or Kistna does not seem desirous of surroundings more amenable than the cuggy lanes of his village afford the shopkeeper of the towns finds a sufficient relaxation in the dusty noise of his unattractive street in his grimy *parashari* the coolly freed from the uninterest of his daily toil bolts a pessimistic meal. Here in the *West Coast Division* the huddled squalor of the eastern villages gives place to the solid comfort and freedom of substantial homesteads scattered over the country side the pleasant airy buildings of the western cities form a charming contrast to the stowing houses of the eastern towns. Here too at the teashops which flourish on all sides, even the coolly finds time to refresh himself in a manner more suggestive of humanity than of the furtive gobbling of a cat or dog.

19 In this home of orthodoxy the strange strict caste system is far more intelligible to the heretic than its laxer presentation in the East. If the aristocratic Nambúdiri, living secluded in his country house, considers that certain of his fellow countrymen do pollute him by their contiguity he, to some extent at least, lives up to his own ideal of spotless cleanliness and aloofness from the common herd and does not expect recognition for a non-apparent sanctity obtruded in the forum; the Tiyana's good humoured recognition of the claims of long descent has not for him implied acquiescence in degradation.

20 There may be another side to this pleasant picture, and to disciples of the strenuous life, this graceful aristocratic people, contentedly watching their cocoanuts grow in their lotus land, may recall the great and jolly nation of the Dossyounlikes, who sat beneath the wild flapdoodle tree. The richness of the country is in a large measure due to the abundant rainfall, which in turn, combined with the heat, induces in the native a Turkish bath like indolence not less surely if less perceptibly than in the foreigner. Yet the bustle of the Máppilla bazars compares not unfavourably with the dustiest strenuousness of Tubcorin, while in education and especially female education Malabar enjoys an honoured eminence in the Presidency.

(b) DENSITY OF THE POPULATION

21 From a general description of the Presidency and its inhabitants, one passes naturally to a consideration of the degree of density where with these latter burden the earth's surface. The argument of this chapter rests on a somewhat firmer basis than that of its successor inasmuch as it deals with the undoubted existence of people rather than with the causes which modify that existence.

22 A population of 291 souls to the square mile now represents the average

density of occupation of the Presidency. Figures quoted in the margin permit comparison in this respect with some few European and other countries. But, as would be expected from the heterogeneity of countries, climates, and peoples prevailing in Madras, the extremes from which this mean is deduced differ somewhat widely ranging as they do from a sparse 80 per square mile in the

Density per Square Mile.		
England and Wales		479
Ireland		136
Germany	—	311
France	—	189
Russia	—	67
Spain	—	100
Extraneous	—	125
Turkey	—	94
Egypt	—	940
Japan	—	331
China proper	—	298

the Agency division to a five-fold greater density (429 per square mile) in the south-east.

23 Or in other words, the power of a district to support its population is determined by the quality rather than the quantity of its cultivable area and modified by an intensiveness rather than by an extensiveness of cultivation.

District.	Rank according to	
	Density proportional to total area.	Increase during past decade.
Tanjore	1	23
Gódvári	2	8
Kistnn	14	8
Bellary	29	30
Anantapur	34	28
Vizagapatam	3	25
South Canara	18	22
Malabar	4	14

24. Tanjore, in respect to total area the most densely populated district of Southern India in point of increase during the decade ranks but twenty third among the Madras districts and states (excluding Madras city and Anjengo). For convenient reference the rank of a few typical districts in these two connections may be exhibited in the margin.

25 Tanjore supports its 2 362,639 souls on a cultivation of 1 331 941 acres. Of its cultivated area, the district irrigates 990 808 acres, and of this 886,282 acres from Government canals. Its cultivation, apart from the quality of the cultivators, may therefore be assumed as potentially good and from the fact that in respect of population proportional to cultivated area the district stands but sixth in the presidency with an average density of 1 155 persons per cultivated square mile, we may deduce that, whatever be the cause of tardy increase over pressure of population on the soil is not primarily responsible.

26 Vizagapatam with 1 549 persons per cultivated square mile and a small percentage of increase during the decade, is more liable to the charge of over population. Its rank in respect of density proportional to total area is somewhat surprisingly high, inasmuch as no more than 37.8 per cent. of its extent is claimed as fit for cultivation. At the same time of such cultivable area as it possesses it utilizes but 62.7 per cent. and has therefore a sufficient margin on which to fall back. Although not an irrigation district in the sense in which the term may be applied to districts commanded by the great canal systems, such as Tanjore, Kistnn, and Gódvári, it yet, with a normal rainfall of 40.88 inches per annum, manages to devote an appreciable percentage (31.6) of its cultivated area to the production of rice. It is however possible to push too far this theory as to the intimate connection between density of population and extent of rice cultivation, as the following figures will show. The Ganjnm agency twelfth in rank as regards population per square mile of cultivated area, has but 34.6 per cent. of such area under rice, the agency of Vizagapatam with rice growing on 58.2 per cent. of its cultivated land, occupies but twenty fourth place in the same classification.

27 Bellary twentieth district in point of density proportional to total area, and lower still if population be considered in relation to cultivated area, requires 2,425 557 acres for the maintenance of its 969 436 inhabitants. Gódvári uses 822 867 cultivated acres for 1,445 957 persons. Anantapur requires 1 928 633 acres for a population of 963,923. By further reference to subsidiary table I we find that Tanjore claims but 2.6 per cent. of its surface as cultivable, against the 77.5 per cent. of Bellary. Of its cultivable area it utilizes some 9 per cent. less than the thinly populated Deccan district. Gódvári has 73 per cent. of its area capable of cultivation, and of this extent cultivates over 70 per cent. Anantapur at the bottom of the scale can cultivate 69 per cent. of its total area, and turns to account more or less profitable over 66 per cent. of its opportunities.

28 While the examination already made of figures relating to Tanjore gives ground for belief that density of population in the district has not as yet assumed the characteristic of dangerous over pressure on the soil the argument of Chapter II suggests that no appreciable advance in the percentage of decennial increase need be expected. Bellary and Anantapur for all their popular leanness, we may deem unlikely to attract a much closer settlement. In point of increase during the past decade their respective positions (29th and 28th) are lowly. Twentieth and twenty fourth in point of population related to total area, their rank (29th and 27th) in respect of population proportional to cultivated area is lower still. If

throughout the district. At the same time as may be seen from Chapter II here if anywhere, the shoe of population pinches, or is in the near future likely to pinch, the foot of accommodation.

33. *Houses*—Although in the mild climate of Southern India shelter from the elements is not of such paramount importance and necessity as in more inclement lands, yet man needs some sort of abode wherein to bestow himself and his belongings as a gregarious animal he congregates in villages, cities, or towns.

34. A house was for census purposes defined as the residence of one or more families, and having a separate entrance from the common way. This definition includes alike Government House and the Paraiyan's hut but all embracing as it may appear difficulties would now and then arise. On the census night I sought perplexedly the residence of one Munyan in a city *parachéri*; a friendly neighbour banged against a sheet of tin which leant against the side wall of a cabin and forth on all fours came Munyan. His lair was certainly his residence and it had a separate entrance from the common way—two in fact, one at either end. But it is a nice point whether it could be considered a house.

35. The description of a standard Indian house in various districts has been so often given that its repetition here is needless. Nor indeed is there any one description that will include alike (at least as regards external appearance) the isolated farmstead of Malabar the cottages of the eastern village street and the city lodging house.

36. From statistics such as those given in subsidiary table VII showing the number of houses per square mile and average number of inmates per house for each natural division there is little inference to be drawn. Fifty houses scattered over a square mile represent ample accommodation but exactly the same statistical result is given by fifty houses huddled together in an unappreciable fraction of the same area.

37. The stately homes of the Presidency number 7 916 490 a figure which represents an increase of approximately 10 per cent. since 1901. House room has therefore increased more rapidly than has population but theories as to relief of overcrowding based on a foundation so indefinite as the nature of the Indian house are of somewhat problematical value.

38. In the fact that, whilst population and houses increase, the average number of persons per house shows little or no change, it may be possible to see some trace of the individualistic tendencies of to-day which favour disappearance of the old Hindu joint family system. This system has been assumed by lawyers * as the normal condition of the Hindu family the assumption has been vehemently combated by Mr J. H. Nelson †. As to the correctness of either view it is not for me to decide but there can be little doubt as to the practical truth of the following words. It is an undoubted fact that year by year thousands of Hindu families resident in the Madras Province are in effect permanently broken up by one or more members going to a distant place or to distant places, he or each of them "hoping to make a fortune for himself solely. The pressure of poverty the love of adventure, and the desire to escape the terrors of the law are constantly "operating powerfully on many thousands of individuals in this part of the world as elsewhere, and the informal division of families is rapidly becoming a common "occurrence in every part of Madras."

39. The question becomes more real if considered in relation to the larger cities and in Madras city house accommodation has increased by more than 7 per cent. in comparison with a rise of less than 2 per cent. in the population. The improvement here is in all probability real as the trend of population and building alike in Madras is from the old city proper in the north to the open spaces on the southern side where new buildings required for the increasing population must now be erected under some measure of sanitary supervision and control.

* Joint undivided family is the ordinary status of the Hindu. —Norton. Leading Cases.
† A View of the Hindu Law. —J. H. Nelson.

but, though both have increased in absolute numbers, the strenuous hum of city life is hardly apparent to the visitor to Tanjore and Negapatam. If the projected transfer of the South Indian Railway workshops to Trichinopoly takes place, it is not unlikely that Negapatam will in the forthcoming decade fall from its present estate.

47 Statistics of density and literacy in cities are also included in subsidiary table VI. Certain abnormal variations in regard to density such as may be seen in the cases of Kumbakonam and Calicut, are to be accounted for by survey revision of the areas of the cities, or by disregard of a fraction lower than 50 in making the calculation. In point of literacy the percentage, as might be expected, is higher than that of the surrounding country but in no case even among men does it reach 50 per cent. of the total population, while the literacy of women is still practically a negligible existence.

48 The religious distribution of the urban population is seen in subsidiary table IV. The figures therein found, which show that of the three main religions of the Presidency Muhammadanism is in proportion to its total following most strongly represented in urban life, are of little added interest to any one acquainted with local circumstance. Save on the West Coast, where his proportion of town dwellers is at its lowest, the Muhammadan is rarely an agriculturist, trade and the minor handicrafts which the poorer brethren affect, require a somewhat larger field than that afforded by the village community for their convenient and profitable exercise.

49 Of rather more general interest appears to be the fact that urban life in so far as it exists, is markedly the characteristic of the Tamil. Of 13 cities all but three belong to this people of 260 towns and cities combined, with a population of 4,919,476 souls, 166 supporting 3,162,764 persons are in the Tamil country.

50 Towns as defined for census purposes included all municipalities and cantonments, and every other continuous collection of houses inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a town. Local consideration suggested the inclusion of some additional 10 towns which do not fulfil these conditions.

51 On this basis the Presidency now contains 267 towns exclusive of cities. Some few more villages were tentatively included in the list as likely to fulfil the requisite conditions but subsequent consideration led to their exclusion.

52 A few instances have been given of cities which are in the main but aggregations of villages. Distinction between village and town is still more difficult, many so-called towns differing in nothing save in number of inhabitants from their rural neighbours.

53 Between 1891 and 1901 the urban population of the Presidency increased by 25 per cent. as compared with an increase of but 5 per cent. in the rural population. The decade which has just concluded has witnessed a considerable change, urban increase having fallen to 15 per cent., while that in the countryside has risen to 8 per cent. The marked increase in urban population between 1891 and 1901 was explained in the latter year as in all probability due to the attraction of higher wages, and greater freedom from caste restriction offered by town life but if this explanation were correct the drift towards the town might have been expected to continue. A more probable explanation is perhaps to be found in the contrast between the agricultural possibilities of the two decades described in Chapter II a succession of favourable seasons, by rendering the work most congenial to the Indian villager fairly abundant and certain, must have to a large extent arrested the townward quest of work. Caste fetters, which may gall an infinitesimal minority whose oriental conservatism is in some sort disturbed by the influences of western culture, sit lightly as will be suggested in a later chapter on the vast majority of the people, to whom these strange restrictions serve as natural and convenient guides of daily life.

I—Density water-supply and crops

District and Natural Division.	Mean density per square mile in 1911.	Percentage of total area.		Percentage to cultivable area of		Percentage of cultivated area which is irrigated.	Season rainfall.	Percentage of gross cultivated area under—					
		Cultivable.	Not cultivated.	Not cultivated.	Double cropped.			Bare.	Cereals, cereals and roots.	Other food crops and pulses.	Grassland.	Orchards.	Other crops.
Province	231	80.0	17.9	60.3	8.6	20.9	47.09	20.2	30.5	20.4	2.4	0.1	12.4
Agency	80	30.5	12.4	33.8	2.1	40.7	51.63	20.8	18.7	18.8	0.1	0.2	10.6
Agency Gaojam	101	30.8	12.7	30.3			50.77	21.6	7.4	21.9	0.2	0.2	21.6
Agency Vengalpetam.	81	40.1	18.6	21.6	1.2	43.7	55.21	22.2	18.2	11.2	0.0	0.4	11.9
Gaddi vari	56	17.7	8.9	30.1	1.8	12.3	41.46	21.1	41.6	16.4			30.9
East Coast (North)	312	62.6	41.4	65.9	12.7	37.3	37.57	37.2	26.5	17.6	0.1	3.1	15.6
Gaojam	262	61.2	40.6	61.0	12.2	41.8	47.12	36.8	18.1	14.0	0.6	0.1	12.2
Vengalpetam	472	37.5	20.7	42.7	22.9	47.7	40.86	31.4	30.6	18.2		1.0	18.4
Gaddi vari	405	72.2	30.8	70.4	21.2	40.6	30.72	61.8	8.4	18.8		0.9	21.2
Kurum	224	61.2	30.8	61.4	8.9	43.8	25.96	20.9	21.2	9.6	0.6	2.8	16.8
Gaddi vari	204	72.2	30.8	72.8	11.6	12.5	31.80	14.4	21.0	21.0	0.0	7.8	22.1
Kalluru	167	66.8	29.2	40.7	8.6	30.7	34.60	21.0	47.2	20.1	0.0	2.9	7.9
Decon	145	66.7	40.9	74.1	2.4	7.7	24.20	27	20.9	24.5	0.9	13.9	7.9
Cuddipah	182	44.2	27.8	62.1	7.1	19.7	27.81	11.4	20.8	17.4	2.6	8.4	9.6
Kurum	122	62.6	41.4	72.4	2.7	4.7	25.76	2	20.8	22.2	0.4	14.8	8.2
Bengalpetam	154	76.2	27.6	90.9	0.6	1.2	21.22	0.6	18.2	20.9	0.1	29.6	9.2
Bellary	170	77.8	60.6	78.8	1.6	2.7	22.60	1.7	26.7	26.2	0.2	17.8	5.4
Bellary	84	61.0	47.1	77.2		1.4	22.08	0.1	07.1	21.6	0.0	0.1	7.1
Annampur	112	60.0	42.1	62.4	0	10.2	22.80	9.1	20.6	22.1	1.2	7.6	11.9
East Coast (Central)	362	62.6	27.6	65.9	11.5	27.6	40.20	24.0	20.1	17.9	7.2	2.9	27
Madras	10,210						40.00						
Chidambaram	427	67.6	30.9	60.1	14.9	23.4	41.11	62.2	16.0	4.9	2.8		12.2
Chidambaram	218	66.4	19.1	52.6	9.9	47.6	22.81	23.7	44.7	12.9	2.6	0.1	11.1
North Arcot	260	61.6	26.6	70.8	16.9	20.4	27.78	20.0	22.2	18.1	0.2	0.0	9.6
Raman	280	61.6	26.1	69.7	10.1	11.4	21.65	19.2	40.2	21.6	0.4	0.7	8.8
Chidambaram	294	58.6	42.2	72.6	8.7	17.4	26.86	4.2	27.9	18.2	1.6	11.9	6.9
South Arcot	241	60.4	21.1	70.9	11.4	21.0	41.85	21.6	21.6	12.0	22.8	0.2	6.8
East Coast (South)	420	72.9	62.1	77.4	7.4	22.7	22.41	22.5	20.9	12.2	2.9	9.9	9.4
Tanjore	624	71.0	62.7	70.8	6.1	60.0	41.27	75.7	4.9	7.2	6.0	0.2	7.9
Trichinopoly	427	77.6	60.9	62.7	8.2	18.8	22.20	17.1	21.1	19.7	4.6	0.4	9.1
Pudukkottai	260						21.08						
Madras	302	61.2	40.2	72.5	7.9	22.9	20.71	19.4	20.2	22.1	2.2	10.0	8.8
Madras	242	60.1	40.1	70.9	6.2	24.2	21.01	19.2	21.8	20.4	0.7	12.4	9.4
Trichinopoly	411	77.0	60.8	64.7	6.2	20.9	27.26	18.2	20.9	22.0	0.0	18.9	12.6
West Coast	420	53.7	27.9	20.4	12.7		120.26	20.1	9.9	4.7	0.1		24.2
Mysore	118	60.4	19.2	30.1	1.2		69.44	7.4	2.4	22.9		0.1	60.2
Mysore	220	62.6	22.2	22.2	11.7		116.09	22.7	0.9	2.9			42.4
Anjuna	6,272	62.0	60.6	66.2									100.0
South Canara	297	42.0	19.2	44.8	17.6		142.26	20.2	0.7	0.0			12.2

The whole area of Madras city is treated as not available for cultivation for the purposes of agricultural returns.

III — Distribution of the population between towns and villages

Natural Division.	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with population of				Number per mille of rural population residing in villages with population of			
	Town.	Village.	Town.	Village.	30,000 and over	10,000 to 30,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 to 2,000	Under 500.
Provinces	1	2	3	4	5	6	7	8	9	10	11	12
Province	17,579	680	117	883	514	304	178	39	54	235	800	151
Agency	—	118	—	1,000	—	—	—	—	9	40	144	608
East Coast (North)	15,340	905	80	804	430	337	398	14	42	310	508	142
Dumren	11,840	970	107	883	328	443	348	—	34	266	630	90
East Coast (Central)	21,132	769	134	808	388	373	198	18	43	234	350	180
East Coast (South)	17,809	673	189	811	324	358	155	5	72	347	471	119
West Coast	20,716	1,398	81	919	708	154	108	28	110	231	801	88

IV — Number per mille of the total population and of each main religion who live in towns.

Natural Division.	Number per mille who live in towns.									
	Total popu- lation.	Hindu.	Muslims.	Christians.	Ardubhiks.	J. H.	Prohibition.	Parsee.	J. J.	Others.
Provinces	1	2	3	4	5	6	7	8	9	10
Province	117	367	344	309	12	208	804	234	827	888
Agency	—	—	—	—	—	—	—	—	—	—
East Coast (North)	98	93	227	108	33	1,000	1,000	738	—	1,000
Dumren	107	95	273	114	31	380	378	788	—	—
East Coast (Central)	134	118	449	319	91	88	823	970	800	964
East Coast (South)	132	143	380	179	—	840	830	1,000	1,000	847
West Coast	81	83	88	304	19	23	603	903	1,080	908

V — Towns classified by population.

Class of Town.	Number of towns of each class in 1911.	Proportion to total urban population.	Number of females per 1,000 males.	Increase per cent. in the population of towns so classed at previous census.				Increase per cent. in urban population of each class from 1871 to 1911.	
				1901 to 1871.	1891 to 1901.	1881 to 1901.	1871 to 1881.	() In towns so classed in 1871.	(2) In the total of each class in 1911 as compared with the corresponding total in 1871.
	1	2	3	4	5	6	7	8	9
TOTAL	389	300.9	1,887	14.6	34.6	13.7	29.3	—	—
I. 100,000 and over	3	13.3	988	+ 7.8	+ 13.6	11.6	9.1	+ 30.5	88.6
II. 50,000—100,000	8	9.9	1,031	+ 9.1	+ 7	13.6	13.6	+ 48.9	73.6
III. 20,000—50,000	40	29.7	1,019	11.7	18.8	13.7	4.9	+ 29.2	59.3
IV. 10,000—20,000	108	30.1	1,084	+ 3.8	+ 19.0	10.7	+ 9.8	53.0	80.7
V. 5,000—10,000	118	17.8	1,887	+ 0.8	27.8	14.8	— 8.9	+ 47.3	— 60.6
VI. Under 5,000	21	1.0	1,020	28.6	36.0	30.6	—	—	100.0

The percentages in columns 8 to 9 are worked on the total variation in urban population between decades to decades.

III — Distribution of the population between towns and villages

Natural Division.	Average population per		Number per mille residing in		Number per mille of the population residing in towns with population of				Number per mille of rural population residing in villages with population of			
	Towns.	Villages.	Towns.	Villages.	30,000 and over	10,000 to 30,000	5,000 to 10,000	Under 5,000	5,000 and over	2,000 to 5,000	500 to 2,000	Under 500.
Provinces	1	2	3	4	5	6	7	8	9	10	11	12
Provinces	17,579	680	117	883	814	301	178	30	54	238	580	181
Agency		119		1,000								
East Coast (North) ...	18,240	906	95	914	430	287	308	14	42	210	808	142
Dooen	11,950	970	107	892	228	442	329		84	304	620	80
East Coast (Central).	21,123	788	134	888	823	395	138	18	48	224	830	150
East Coast (South).	17,808	878	180	811	821	394	153	8	72	847	471	110
West Coast	20,716	1,386	81	918	708	156	104	28	110	321	501	68

IV — Number per mille of the total population and of each main religion who live in towns.

Natural Division.	Number per mille who live in towns.										
	Total popula- tion.	Hindu.	Musliman.	Christian.	Ajmalahis.	J. At.	Parsee.	Paral.	J.	Brahm.	
Provinces	117	137	264	300	12	206	304	324	217	388	
Agency											
East Coast (North)	86	92	227	108	82	1,000	1,000	730	---	1,000	
Dooen	107	95	272	114	21	880	878	788	---	---	
East Coast (Central)	124	118	438	818	81	80	822	970	800	964	
East Coast (South)	188	148	380	179	---	840	820	1,000	1,008	847	
West Coast	81	68	98	304	18	22	552	892	1,080	806	

V — Towns classified by population.

Class of Town.	Number of towns of each class in 1871.	Proportion to total urban population.	Number of females per 1,000 males.	Increase per cent. in the population of towns so classed at previous census.				Increase per cent. in urban population of each class from 1871 to 1911.	
				1901 to 1911.	1901 to 1908.	1901 to 1901.	1871 to 1901.	(1) In towns so classed in 1871.	(2) In the total of each class in 1911 as compared with the corresponding total in 1871.
	1	2	3	4	5	6	7	8	9
TOTAL	280	280.0	1,037	14.8	29.8	12.7	32.3		+ 8.1
I. 100,000 and over	2	18.6	968	+ 7.8	12.8	11.6	2.1	+ 30.8	+ 88.2
II. 50,000—100,000	8	9.9	1,028	+ 8.1	9.7	+ 12.8	12.6	+ 48.2	72.8
III. 20,000—50,000	40	28.7	1,018	11.7	13.8	12.7	4.9	22.2	26.8
IV. 10,000—20,000	108	80.1	1,064	+ 3.8	18.0	10.7	8.6	+ 53.0	80.7
V. 5,000—10,000	112	17.8	1,082	+ 0.8	27.2	14.8	8.8	+ 47.2	— 88.8
VI. Under 5,000	11	1.0	1,020	+ 28.4	68.0	80.8			100.0

The percentages in columns 8 to 9 are worked on the total variation in urban population between decades in decade.

VI—Cities

Cities	Popula- tion in 1911	Number of per sons per square mile	Number of females to 1 000 males	Proportion of foreign born per mille	Number of Literates per Mille.		Percentage of variation					Total 1871 to 1911
					Males	Females	1901 to 1911	1891 to 1901	1881 to 1891	1871 to 1881		
1	2	3	4	5	6	7	8	9	10	11	12	
Madras	518,660	19,210	946	334	421	129	+ 1.8	+12.6	+11.5	+ 2.1	+ 30.5	
Madara	134,130	19,161	999	150	412	50	+26.6	+21.2	+18.5	+42.0	+168.0	
Trichinopoly	123,512	15,439	1,006	189	433	86	+17.9	+15.6	+ 7.3	+10.3	+ 61.4	
Calicut	78,417	7,129	928	41	352	112	+ 1.9	+16.5	+15.8	+19.0	+ 63.5	
Kumbakonam	64,647	16,162	1,064	122	470	57	+ 8.3	+ 9.9	+ 8.4	+12.7	+ 45.5	
Tanjore	60,341	7,543	1,097	81	456	79	+ 4.3	+ 0.4	- 0.6	+ 4.9	+ 15.7	
Negapatam	60,168	12,034	1,006	185	415	55	+ 5.2	- 3.4	+10.0	+11.0	+ 24.0	
Salem	59,153	14,788	1,024	33	285	27	-16.2	+ 4.3	+33.6	+ 1.3	+ 18.3	
Ouddalore	56,574	5,143	1,020	145	339	60	+ 8.3	+10.3	+ 8.7	+ 8.1	+ 40.4	
Cocanada	54,110	9,018	1,032	247	266	71	+12.5	+18.6	+40.5	+61.8	+203.3	
Conjeeveram	53,864	13,466	1,036	188	445	56	+16.7	+ 8.5	+14.2	+ 0.1	+ 44.3	
Coimbatore	47,007	11,752	1,009	98	420	87	-11.4	+14.4	+19.0	+10.4	+ 33.1	
Bellary	34,956	3,496	892	181	286	62	-40.0	- 2.1	+11.2	+ 3.3	+ 32.5	

VII—Persons per house and houses per square mile

Natural Division	Average number of persons per house			Average number of houses per square mile.		
	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7
Province	5	5	5	55	50	47
Agency	5	4	5	17	16	15
East Coast (North)	5	5	5	65	59	54
Deccan	5	5	5	29	27	27
East Coast (Central)	6	5	6	63	57	53
East Coast (South)	5	5	5	84	77	73
West Coast	6	6	6	72	66	61

CHAPTER II—MOVEMENT OF POPULATION

THE title of this chapter implies that variation in the population of the Presidency due to the working of the natural forces birth and death, as well as to the more mechanic influences of emigration and immigration.

2. Even were trustworthy materials available for the work it would be of little interest to draw a comparison between such happenings in bygone days and in the present century. The shadowy conflicts of Pāndiyan Chōla, and Chōra dynasties, the nose-cropping forays of Tirumala and his peers, the glory and downfall of Vijayanagar and Madura, are unrealisable in contrast with the carefully recorded monotony of to-day when Mercondan has left his forest home for the more efficient atmosphere of the law courts.

3. Statistics as to the religious and occupations of some forty two million people, based on the enquiry of a single night imply a sufficient depreciation of their own existence. But if the numbering of the people shows anything in truth, it must show the number of people actually existing at a particular moment in 1911 which may safely be compared with that of those existing at some fixed time at each previous decade. For although all figures may be, and probably are inaccurate it is on the whole unlikely that the percentage of inaccuracy has latterly varied to any very significant extent from decade to decade.

4. If then this chapter's discussion were to proceed merely by showing the positive figures of increase or decrease for the Presidency or even for each district and each city the ground would be firm enough. But such method would show nothing beyond what one might naturally expect, namely that in a decade unmarked by any great or widespread natural calamity there has been a certain increase.

5. There are certain figures and returns in the light of which the crude census totals may be examined in Europe the examination to a few and its results to many are interesting and valuable. Such are statistics relating to births, deaths, age or marriage.

6. Marriage registration in Southern India does not exist, and it has hitherto been customary to doubt whether that of births and deaths can be seriously regarded. The village officer source of all Indian information, is the recorder of his village and it well may be that, amid the toils of keeping accounts and collecting *masals* he pays scant heed to what he and his friends consider the idle curiosity of an eccentric Sircar.

7. Still of more concrete value than speculation as to the workings of the village munshi's tortuous soul will be some figures, extracted from the vital statistics of the Presidency and compared with those disclosed by the census.

8. The census of 1901 was taken on March 1st, that of 1911 on March

Increase shown by	Total.	Males.	Females.
Registration	2,797,197	1,422,081	1,375,116
Census	2,174,780	1,221,641	1,044,139

10th statistics of birth and death are compiled according to the calendar year. For all practical purposes the slight difference between the two periods may be ignored and the increases according to both calculations contrasted as in the margin.

9. When we remember that registration is not enforced over the whole area of the Presidency it seems but natural that the census increase should exceed that shown by registration. The difference is small (578,683), and the registration figures of Madras when examined with reference to those of India, contain a certain

inherent probability of accuracy The total excess of census over registration in India is 2,361,658, and this excess is accounted for almost entirely under the head of males (1,866,735) This condition is reversed in the case of Madras, where the excess is mainly on the female side (281,963), a state of things rendered entirely probable by the reluctance of the Madras parent to proclaim abroad the advent of a daughter

10 But at the same time there is something to be said on the other side Roughly speaking, all persons aged 0—10 at the census must have been born in the registration decade under reference, age is rarely accurate to a couple of months in India To obtain the deaths among those so born, a certain amount of calculation and adjustment is necessary, in order to avoid inclusion of the deaths of children born prior to 1900 The method of this calculation is somewhat too long for detailed exposition, its result gives us 3,081,539 deaths (males 1,621,922, females 1,459,617) among this particular section of the people The results of registration

Number of	Total	Males	Females
Births during decade	11,314,152	5,777,672	5,536,480
Deaths at 0—10	3,081,539	1,621,922	1,459,617
Survivors aged 0—10	8,232,613	4,155,750	4,076,863

may then be summarised as in the margin, while those returned on the census night as at the age period 0—10 are as follows total 11,137,786, males 5,495,796, females 5,641,990 The surprising difference between the two sets of statistics at their commencement,

contrasted with their practical coincidence at the close, can be explained, and the explanation helps us to a just estimation of the worth of the vital statistics and of some aspects of the census returns In the first place, as these figures suggest, registration of deaths is undoubtedly far more accurate than that of births A birth to the simple Indian is a matter of no importance, he has not grasped, nor probably heard of, d'Ivernois' method of estimating the worth of a government, and the happiness of its subjects, by the contrast of the number of children born with the ages at which such children die But a death is a different matter Even in a country village disposal of an adult body cannot be overlooked, while neglect of an infant death affords too obvious an opening for the enemy's false case to admit of carelessness In the second place the accuracy of census age-returns, as will be noted in a succeeding chapter, is open to very considerable suspicion Especially is this the case in regard to girls unmarried between the ages of 10 and 15, there can be little doubt that many such have been returned as under 10 though in reality considerably older

11 But granting a certain accuracy to the registration of the fact of death, this accuracy serves us little for the purposes of the present chapter, if unaccompanied with a certain measure of probability in the recorded causes of death Here adaptation to European terminology of the traditional classification of all maladies as "hot" or "cold," is apt to drive the *vaidyan*, expert adviser of the village registrar, to the all-embracing classification of "fever," a fairly regular concomitant, it must be admitted, if not immediate cause of death in the East Thus of a registered total of 4,342,651 deaths in the decade, 2,920,761 have been ascribed to fever For more conclusive arguments as to the causes of movement in the population we must fall back on cholera and plague, both fairly easy of identification

12 The average annual mortality from cholera for the decade has been 61,689, an average which, if we exclude the epidemics of 1901 and 1906, 1907, 1908, when deaths from this cause numbered 81,370, 142,811, 81,565 and 141,970 respectively, sinks to 28,196 per annum for a period of six years

13 Plague—fortunately a rare visitant in Southern India—claims an annual mortality of 6,887 Without the deaths

Years.	Salem	Coimbatore	Bellary
1911	59,153	47,007	34,876
1901	70,621	53,080	58,247

of 1902 and the two succeeding years, (a total of 44,211), this average would be but 3,522 But the effect of a recurrence of plague at the time the census was taken is but too evident in a contrast of the

figures of 1901 and 1911 for the cities Salem, Coimbatore and Bellary

District.	Increase per mille of population.			
	1801	1811	1881	1901
Presidency	—	84	—	72
Belom	—	40	—	143
Cochin	—	60	—	103
Bellary	—	23	—	75

	Deaths from Plague.	
	February	March.
Presidency	1,070	808
Belom	447	493
Cochin	187	129
Bellary	256	178

Deaths.	Male.	Female
Total	4,821,681	4,174,804
Under 1	1,086,861	836,872
10-15	161,722	143,614
15-20	144,194	123,626
20-30	214,271	213,808
30-40	260,408	220,144

14 Evacuation of a plague-affected city does not, it is true necessarily imply a disappearance of its population from this world of time. But that plague affected those districts as a whole the marginal figures suggest the suggestion is to some extent confirmed by the recorded number of deaths from this cause about the time of the census.

15 Some further reflections are suggested by further figures extracted from these vital statistics. The first is the high proportion of infant deaths to the total mortality the second is the sudden change in the death proportion between male and female, to the

dusfavour of the latter which commences at the period 15-20 and ends at the period 30-40. Of both phenomena an explanation may be found in the universality of marriage and of marriage too often untimely and unprovided. The subject will be treated more fully in Chapter VII but Southern India seems hardly to recognise as yet that the national desideratum is not a huge number of random marriages with a consequent horde of children absolutely certain to die off like flies, but a steady keeping up of numbers at an efficient age

16. Immature maternity can but result in sickly children, and physically injured mothers. And even with all allowance for the inevitable risks of motherhood, the contrasted death figures for the sexes at the normal child bearing age of women suggest that there is here a vast amount of wastage and preventible misery. The following words from an acknowledged authority are worth attention —

"Midwifery in India is still in an wful condition. It is the common habit and custom in almost all districts to hand over the women in labour to the care of one of the dirtiest, most backward, illiterate, ignorant and superstitious classes, the barber midwife. The result of this custom is that untold misery and unnumbered unnecessary deaths, are meted out to the parturient women of this country by these untrained and unclean practitioners. I do not exaggerate. Every medical practitioner in this country will substantiate this statement.

"If a nation is to be judged, as some hold that it should be judged, by the way women are treated then India place on the list of nations must indeed be very low."

1. Abandoning vital statistics we may glance at certain natural conditions and

Decade.	Increase per cent.
1801-1811	8.2
1871-1901	7.2
1881-1891	15.7†

mechanical changes of the last decade and of that preceding. Interwoven with these reflections may be a consideration of the general increase in the population disclosed by succeeding enumerations

18 The abnormal increase of the decade 1881-91, is easily explicable as the rebound following on the terrible famine of 1877-78. Its diminution in the succeeding decade may indicate a return to more normal conditions the improvement disclosed by the last census, while partly due to the fact that owing to the heavy child mortality of the great famine, the number of persons at reproductive ages during

† A. C. Giffard, I.M.S., at the opening of new Medical School in connection with the Maternity Hospital, Madras.

† Taken on unadjusted area of the Presidency

the decade 1891-1901 was probably somewhat low, may also suggest that the Presidency is settling down to a jog-trot of prosperity

19 This opinion however may be accepted with some reservation In his report on the decennium 1891-1901 Sir Frederick Nicholson describes it as "one of almost uninterrupted bad seasons", his analysis of the facts on which he bases this opinion may be quoted in full

"Although the decade which ended in 1890 had been on the whole one of favourable seasons, it closed gloomily owing to widespread failure of crop over the greater part of the Tamil districts, and in some parts of Cuddapah, consequent on a failure of the north-east monsoon rains of that year and though the strain was in part removed by rain in January 1891, yet in March of that year an area of 7,600 square miles was so far affected that relief works and relief kitchens were opened in several districts As the year wore on, and the usual south-west monsoon rains were delayed, and to a large extent failed, distress was prolonged and intensified, though relieved by the later rains, which were generally good in the southern half of the Presidency In the Deccan districts and the northern part of Nellore, however, distress deepened into famine, and at the end of March 1892, an area of 22,700 square miles with a population of $3\frac{1}{2}$ millions was in distress Relief operations were carried on from February 1891 to September 1892, the largest numbers on relief being an average of 88,681 workers, and 1,094 gratuitously relieved, in June 1892 The cultivating season of 1892 was, on the whole, favourable in the northern half of the Presidency, but in the extreme south, owing to a phenomenal failure of the north-east monsoon, much loss of crop ensued, but the pressure was mitigated to a large extent by the migration of the people to favoured localities, and later on, in March 1893, by copious showers The next two years were, on the whole, favourable, but the season of 1895, not so much so, and it closed with unfavourable late rains Notwithstanding this, in June 1896 prices had receded from the high level caused by previous unfavourable seasons, and were becoming normal In that year, the south-west monsoon set in fairly, but the rainfall of September—the most critical month of the year—was scanty over the Deccan, parts of North Arcot, and in the Circars The north-east rains were copious over the south of the Presidency, but in the northern half extensive local failure of crop occurred, which, coupled with the demand for grain in other parts of India, forced up prices at a time when the demand for labour was reduced to a minimum Relief operations again became necessary, and in March 1897 an area of nearly 16,000 square miles with a population of more than $3\frac{1}{2}$ millions was affected These operations were continued far into the year, and in July there was an average of 557,719 relief workers employed, besides 215,495 persons relieved gratuitously, and relief was not closed until November It was continued so far into the year owing to the delay in the proper setting in of the rains of 1897, especially in the Deccan, for elsewhere, although rather late, the early rains were favourable The later rainfall was, however, a general failure, and the rains ceased early, causing much injury to the crops, and this necessitated the granting of some relief in Nellore up to July 1898 In 1898, the early rains were abundant, and though those of the south west monsoon were rather late in beginning, they were generally good, and the season was, on the whole, favourable In 1899 again the early rains were copious, but those of the south-west monsoon were extremely deficient, over the greater part of the Presidency Later on, however, the rainfall was generally good, and the season was favourable as a whole, except in parts of the Deccan districts, but at the beginning of 1900 an area of 6,500 square miles, with a population of about a million, was so far affected as to claim the closest attention The cultivating season of 1900 opened favourably, and the rains of the early part of the south-west monsoon were good, though there was a considerable deficiency in August, but September was favourable though the north-east monsoon was deficient and ceased very early"

20 Fortunately the decade that has just closed offers no parallel to this

DATE ON WHICH RELIEF		Number of persons relieved	Direct cost.
Opened	Closed.		
August 7th, 1905	November 15th, 1905	68,236	RS 21 272

Note—Each person is counted separately for each day relieved

and a poorhouse were started in Chingleput the extent and cost of relief operations being as noted

somewhat gloomy record An unfavourable agricultural season in 1904-1905 resulted in a certain scarcity in Chingleput, Nellore and Kurnool, but from reports published on the subject it appears that distress was neither very serious nor very widespread I was myself in Kurnool, (or Banganapalle State to be more accurate), at this time, and though the year was bad nothing like a famine prevailed Test works

DATE ON WHICH RELIEF		Number of persons relieved.	Direct cost.
Opened.	Closed.		
March 1st, 1908.	October 22nd, 1908.	78,783	18,911

Note.—Each person is counted separately for each day relieved.

21 In 1908 distress prevailed in the Ganjdm district, being localised chiefly in the Khond and Savara villages of the Poddakumedi Zamindari, the Mohiri Khond villages of Berhampur taluk and a tract lying north of the Rushkulya river. Relief afforded in the form of works poor houses and famine kitchens is summarised in the margin

22 Ganjdm suffered further misfortune in the shape of a heavy cyclone on October 26th, 1909. About 873 villages were affected, in which some 11 000 houses were destroyed, and 20 000 injured; the value of the damages being estimated at Rs. 4 00 000. Crops and gardens suffered to an extent of about Rs. 3 00 000 about 2,000 cattle, sheep, and goats were killed, and 62 persons lost their lives.

23. It may be that the diminution of increase in 1901 was to some extent real, not merely comparative but the distresses of that decade were probably not so marked in their effects as to produce anything in the nature of a rebound in that which succeeded. Discussion of this question involves examination of the age periods of the people and may with advantage be postponed to Chapter V which treats exclusively of this subject.

24. Extension of irrigation of roads and of railways, does not in a land long and closely settled and one whose social customs afford a barrier well nigh impenetrable to colonization from without, indicate such actual or potential increase in the population as in a land which still relies for its development on the advent of the colonist. Yet figures relating thereto may be quoted for what they are worth as showing a progressive adaptation of the land's surface to the needs of a larger population. Extension of irrigation is a potent safeguard against the vicissitudes of seasons if it be objected against railways and roads, especially the former that they tend to destroy the habit of grain storage against an evil day it is a fair answer that they also equalise distribution, and, as between province and province, or district and district, prevent co-existent extremes of plenty and scarcity.

25 The following figures exhibit the development of irrigation at various periods—extents are given in square miles —

Source of irrigation.	Average, 1884-1886 to 1890-1890.	Average, 1890-1891 to 1896-1890.	1900-1901.	1903-1904.	1910-1911.
Total	9 444	9,137	9,830	9,754	12,508
Government canals	8,973	4,067	4,378	4,389	8,621
Private canals	48	44	39	37	363
Tanks	3,809	3,939	3,939	3,381	5,038
Wells	1,864	1,708	1,730	1,677	2,300
Other sources	367	223	244	273	1,807

26 Prophecy in this connection is an essay of doubtful value, but the figures at

	Area recommended (acres) 1910-1911.	Ultimate area (acres).
Gadivari delta	744,000	768,730
Kutma delta	711,375	738,000
Chervey delta	902,760	919,840
Pandur river canal	121,972	108,268

the side give an approximate idea of the area now commanded by some of the great irrigation systems, and of the area which these systems may ultimately command. Obviously it does not follow that the goal will be reached by 1921 on the contrary, as these are old and already well tried sources, extension will probably be slow.

District	Name	Acreage
Guntūr	Bhavanāsī	841
Nellore	Mopād	12,500
Kurnool	Venkatāpōram	1,700
Vizagapatam	Nāgavali	31,200
Kurnool	Siddāpur	4,250

27 In respect of new irrigation it is possible that the projects referred to in the margin, or at least some of them, may have entered the sphere of actual existence when the next numbering of the people comes about

Areas in square miles

Year	Total area cropped	Area of food crops	Area of rice crops
Average, 1884-1889	37,250	30,161	9,275
1890-1899	41,647	33,278	10,255
1900-1901	43,506	34,859	10,300
1903-1904	46,125	36,289	12,139
1907-1908	59,353	46,771	16,559
1909-1910	56,857	44,919	16,187

28 Transition from these statistics to those of area cropped and details of crop is obvious

29 It should be borne in mind that the abnormal development of later years is apparent rather than real, being induced by the inclusion for the first time in 1907 in these statistics of the figures for zamindari areas. To the same cause may be assigned the shrinkage of crop area in 1909-10, as compared with 1907-08. Statistics for the latter year, founded largely on estimate or guesswork, have assumed more reliable if more modest proportions three years later.

30 *Railways*—There were in 1911 some 3,800 miles of railway serving the Presidency, as against 2,100 in 1891, and 3,500 in 1904. Although the decade shows no such important work as the line from Madras to Northern Frontier of Ganjām that marked its predecessor, mention may be made of the line from Bezwāda to Masulipatam, through the rich delta of the Kistna, extension of the West Coast line to Mangalore, the capital of South Canara, and the line which banished the nightmare jutka gallop (*experio crede*) from Dhone to Kurnool.

31 *Roads*—There were at the end of the decade some 22,000 miles of metalled, and 4,000 miles of unmetalled roads in the Presidency. No new roads of great importance appear to have been laid during the decade. * Salem and Coimbatore, with nearly 1,800 metalled miles apiece, head the list, closely followed by Malabar with 1,603. Vizagapatam accounts for some 1,400 miles of metal, North Arcot for 1,600, Cuddapah, Madurai and South Canara, have each more than 1,000 miles. This class of road, it may be observed, is not of paramount necessity in the "black cotton plains" of the Deccan and Tinnevely, inasmuch as in the dry season, when cartage is required, the fields themselves give going for bullock carts probably easier than does a permanent road of the type usually encountered in the mofussil. An increase of substantial highways, could such be built without prohibitive expense, through the irrigation districts of Kistna, Gōdavari, and Tanjore, could scarcely fail to aid materially in developing still further the resources of these territories.

32 *Emigration*—Figures relating to emigration and immigration are, for reasons described in the census report of 1901, a somewhat broken reed for the leaning of the statistician. In point of district detail, they are open to the special objection that the emigrant is almost invariably described as a native of the district wherein his port of embarkation, or the dépôt at which he arranges for his passage, is situated. Thus in the figures available of emigrants to Ceylon, Salem, Coimbatore, and North Arcot, to give a few examples, are unrepresented. But a statement compiled for me by the representative of the Ceylon Labour Commission shows that, in a period

* The figures that I have obtained are for districts as they stood prior to the introduction of Sir William Meyer's redistribution scheme.

of five years (1905-1909) 15 689 8,246 and 11 694 persons respectively left these districts for the island.

33 Such information as I have been able to obtain shows a nett loss to the Presidency of 647 793 in ten years as compared with one of 444 859 in the previous decade. For convenient reference I quote in the margin figures of emigration to those parts of the world outside India most affected by the native of Madras

Emigrants from Madras to—			
Total	—	—	46,740
Straits Settlements	—	—	447,036
Burma	—	—	1,100,822
Ceylon	—	—	1,801,623

34 It may be of some interest to give a few details as the cost of emigrants. For this information I am again indebted to the Ceylon Labour Commissioner who at all times has spared no pains in complying with my manifold requests. In the five-year period above referred to there passed through his hands 42 403 *Paraiyans*, 28,696 *Pallans* 15 759 *Kallans* 18 738 *Ikkias* 18,466 *Ambalakkans* and 9 753 *Agamudaiyans*. For the spiritual care of the wayfarers five *Brdhmins* had perforce to suffice.

35 It is obvious that much of this emigration is merely temporary and by no means in the nature of permanent expatriation. The traveller to Ceylon is a harvester in the tea gardens of the island, the Straits Settlements call loudly for a few seasons labour in their rubber plantations, the rice mills of Burma are reported to be run well nigh entirely by Madras workmen, who in due course return to their native land. Burma appears to have given us back nearly 1 000 000, of her Madras emigrants, Ceylon 400 000, the Straits Settlements 256 000.

36 The pros and cons of this emigration question deserve perhaps a moment's consideration. Anxiety at depletion of the country's labour supply has been significant at sundry agricultural conferences, and has at times suggested governmental interference of the manner of the coolies going the following description is sufficiently laconic —

"Many thousands are shipped away to Penang every year for use in the plantations. Some are recruited by authorized agents, but the majority goes on its own account. Packed like sardines in a tin, sea sick and wretted, they make the five days' journey under conditions which would be intolerable to a white man. But the coolie takes it all with the mute philosophy of his kind, ready to endure anything and face anything for the sake of a few rupees, which may save his children from starvation, and his house from the clutches of the money lender."

37 Yet there is another side to this question. Probably nothing more than this outgoing has helped the Indian Paraiyan to realize that cultivation of his high caste neighbour's land for a precarious handful of rice is not all that life has to offer. If his race suffers hardships in some of these new lands, he can at least murmur with some measure of satisfaction to his more aristocratic fellow sufferer "it is now unto thee as unto this last." A few figures may be given relative to the savings brought from abroad by returning emigrants, and to amounts remitted by them to their friends or relatives at home.

38 Between 1901 and 1910 17,250 persons returned from Natal bringing with them Rs. 24,20,164 during the same period 2,225 persons remitted by money order Rs. 13 95 300. From Mauritius 2,650 persons returned with Rs. 13 127 from Fiji 85 persons remitted Rs. 3,515.

39 The voyage is probably quite sufficiently unpleasant. Yet returned emigrants whom I have questioned do not appear to find in it a subject for a tale of woe.

40 *Interprovincial migration* — From the Superintendents of other provinces I have received information concerning more than one million persons born in the

S. P. Hyatt. Off the beaten track.

† At Nagapattinam Brahmins abided Paraiyan who lurked into him on the quay. "Which the Paraiyan I have taken off my estate and left it with the Port officer. I won't pay him again till I come back. I have heard of depressed classes, or at least of depressed individuals, evolving into substantial farmers with the aid of the money earned and saved in foreign countries."

Madras Presidency, but enumerated elsewhere. When it is remembered that the Madras labourer frequently returns as his birth place his taluk or his village, rather than his district, and that a knowledge of the taluks, or even districts or provinces other than his own, is rarely possessed by the average enumerator, or abstracting clerk, the information supplied is somewhat remarkably accurate, "Madras unspecified" accounting for less than 20 per cent of the total number.

41 Of provinces across the sea, Burma and Ceylon, as might be expected, account for the greater number of our emigrants. A remarkable variation in sex proportion is observable, of quarter of a million Madras emigrants to Burma, over 200 thousand are men, while in Ceylon, women contribute 184 thousand to a total of approximately 448 thousand. In the Burmese return "Madras unspecified" accounts for the major portion of those enumerated, but the districts, which claim the greater number of those whose birth-place has been ascertained, (Ganjám, Vizagapatam and Gódvári), are certainly those from which emigration to Burma most prevails. Ceylon has returned the birth-places of its Madras immigrants with extraordinary accuracy, the majority coming, as one might expect, from the southern districts of Tanjore, Trichinopoly, Madura and Tinnevely. In the Straits Settlements were enumerated some 58 thousand Madrasis, among whom men outnumbered women in the proportion of four to one.

42 Of provinces or states within India, Mysore has taken from us more than quarter of a million souls (well nigh three times as many as she has given), with a fairly equal ratio between the sexes. North Arcot, with more than 57 thousand persons, is her largest contributor, closely followed by South Canara with nearly 49 thousand. Frontier contiguity is a readily apparent reason in the latter case as it is in the case of 52 thousand immigrants from Bellary and Anantapur, but an emigration of more than 41 thousand people from "Madras" indicates the difficulty experienced in obtaining a correct return of birth place. Travancore has enumerated nearly 50 thousand Madrasis, natives for the most part of the adjoining district of Tinnevely, of some 30 thousand found in Cochin five sixths came from Malabar. Sex proportion in these emigrants to Travancore and Cochin is practically equal, which suggests that the emigration may be permanent, but an overwhelming preponderance of men among the Madrasis found in Coorg, combined with the fact that practically all there found are natives of Malabar or South Canara, indicates the temporary migration of labour to the coffee estates on the plateau. Eastern Bengal and Assam account for 36 thousand persons, nearly all of whom come from the northernmost districts of Ganjám and Vizagapatam, to which labour recruiters for the Assam gardens look mostly for their workmen. Bombay shows some 35 thousand Madrasis, the greater number coming apparently from Madras City, but, as already noted, the opportunity for error, when the province and its capital possess the same name, is obvious. The figures for Hyderabad, I have not received in time for inclusion in this report.

43 So much for the Presidency as a territorial whole. Before devoting space to an analysis of the progress of the whole into the progress of its component parts, it will be well to glance at the movement of the four great religious sections into which the Presidency is divided.

44 The subject may appear one belonging essentially to Chapter IV, wherein indeed it is treated in some of its aspects. But that chapter deals with the progress of religion, increase or decrease among people professing a religion is more germane to this present train of thought.

45 The population of the Presidency has increased by 84 per mille during the decade. In the same period Hindus have increased by 81 per thousand, Muhammadans by 116, Christians by 163, while Animists have declined by 5 per mille.

46 Inasmuch as Hinduism is not a proselytizing religion, its only apparent possibilities lie in natural increase, and at the same time it is exposed to defections caused by Muhammadan and Christian conversions. Moreover, while Hinduism undoubtedly tends to absorb Animists, *en bloc* if not individually, a tendency which accounts for Animistic decrease during the decade, the theological whim

of the enumerator exemplified in the case of the Nellore *Idadis* may sweep away abruptly a considerable number of its adherents.

47 Such are the efforts devoted to the spread of Christianity in India that its greater increase need occasion no surprise. Between Hinduism and Muhammadanism arises the question whether there is anything in the social habit of the latter religion more favourable to rapid natural increase. This question is usually answered in the affirmative the reasons alleged for such answer being the more generous diet permissible to a Muhammadan his freedom from the pernicious custom of immature marriage and from sterile widowhood among his womenkind. There are however certain considerations which give ground for pause and reflection before a too implicit acceptance of this answer. As compared with the high caste Hindu the Muhammadan may eat meat; the express prohibition of his religion against intoxicating drink gives him an advantage over the Hindu of the lower sort. But, inasmuch as the rank and file of southern Muhammadans are not amongst the most prosperous, it is questionable whether they can afford flesh food to any great extent and whether such flesh as they can procure has a more nutritious, or in any way better effect than a grain and vegetable diet. On the other hand, abstinence from alcohol may be counterbalanced it is feared, by the Muhammadan's greater predilection for intoxicating or narcotic drugs.

48 In respect of avoidance of immature marriage Chapter VII shows that the Muhammadan has the advantage of his Hindu fellow countryman, but it is questionable whether this is sufficient to counterbalance the harm that enforced seclusion of women must necessarily do to the community. In regard to female widowhood in general, and premature widowhood in particular counsel is somewhat darkened by the fact that all Muhammadan widows may remarry while the prohibition against remarriage is not of universal application throughout the several strata of Hinduism. Taking however 10 000 women of each religion, Hinduism has 1 893 of that number widowed against 1 745 of Islam in point of premature widowhood the advantage is with the Hindu, whose widows aged 0—35 number 1 858 of 10 000 widowed, the corresponding figures of the Muhammadans being 2,029.

49 The better classes apart, occupation and residence are factors with some bearing on this question. As seen by Chapter I the Muhammadan much more than the Hindu, is a town dweller and the petty commerce and industry in which he finds employment, is not in the nature of things so favourable to physical well being as the country life and agricultural employment of the poor Hindu. An indirect confirmation of this view is obtained from the fact that among *Madhyas* the agriculturists of the community increase is considerably greater (130 per mille) than among the general body of Muhammadans. At the same time this increase as a natural happening needs to be discounted, in view of the greater activity in proselytism on the West Coast, of which Chapter IV makes mention.

50 The contrast of British territory with the feudatory states, whose statistics this volume includes, is of little interest.

—	Percentage of Increase	
	1801-1811.	1891-1901.
British Territory	9.3	7.3
Feudatories	9.7	0.0

In comparison with their surroundings the extent and population of the latter are microscopic, and the marginal figures for the last two decades are too easily explicable to need lengthy comment. The unfavourable decade 1891-1901 told hardly on these little states, especially those of the Deccan, which showed a positive decrease the slight increase of all three together being entirely due to the influence of the Pudukkottai figures. The marked improvement of the last ten years is the obvious rebound after a season of adversity. Political comparisons and arguments, besides being objectionable are in this case futile, inasmuch as, from a variety of causes, all three states were more or less directly under British control for a considerable portion of the last decade.

Natural division	1901-1911		1891-1901	
	Rank	Rate of increase per cent	Rank	Rate of increase per cent.
East Coast, Central	4	8.0	1	9.1
East Coast, North	2	9.8	2	8.8
West Coast	5	7.1	3	6.3
East Coast, South	3	8.2	4	5.4
Deccan	6	3.8	5	5.3
Agency	1	16.7	6	2.4

51 Turning to comparison of movement in natural divisions and districts, it is essential to bear in mind the states precedent and subsequent to movement. In point of density the rank of the natural divisions remains unchanged from 1901, but in regard to rate of increase there has been considerable variation as the marginal figures show.

52 From the sudden acceleration of progress in the Agency division it would be unsafe to draw any conclusion. In point of density, this division with its several component parts is still at the bottom of the scale, and is likely to remain so. It is no doubt sparsely populated, but, from what I have seen of it, I should doubt if the land is capable of adaptation to the needs of an appreciably greater population, while its seasons of unhealthiness, and the peculiarities of its inhabitants, peculiarities probably less acceptable to the Hindu than to the European, render colonization unlikely. The greater progress of the decade may as probably be ascribed to better enumeration as to any other cause. This is especially noticeable in the case of the Vizagapatam Agency, which has changed from a decrease of 1 per cent to an increase of 20 per cent, and where the Collector reports that some 245 villages, with a present population of 29,845, do not figure in the census returns of 1901.

53 Turning to the plains divisions, on whose statistics more reliance can be placed, we find the Deccan division low down both in actual density and in rate of progress. Two of its components, it is true, Banganapalle and Sandūr, in this latter respect outstrip the rest of the Presidency, but of this phenomenon an explanation has been suggested in paragraph 50, and is confirmed by the fact that Banganapalle, for the most part exceedingly fertile, is now but on a level in point of density with the adjoining district of Cuddapah, while the population of Sandūr per square mile is less than half that of Bellary.

54 Conditions of life in Cuddapah, Kurnool, and Bellary are such as to favour a sparsity of population, and a slow rate of increase. Although holdings are larger than in the south, the farmer, whether he lives on the cholam that he grows, or buys food-stuff with the price of his cotton, requires a greater acreage for his livelihood than the rice grower. Individually the inhabitants of these tracts, in point of physical fitness, are probably equal to, or surpass, those of milder natural divisions, but the rigours of the climate, while bracing to the fit, do not favour the idle or physically weakly.

55 Examination in greater detail of vital statistics for the years 1901-10 shows that, taking the figures given for what they are worth, the birth rate of Cuddapah for each of the ten years was lower than that of the Presidency, as is that of Kurnool for eight of these years. In four years the death rate of Cuddapah was higher than the Presidency rate, that of Kurnool in six years. The birth rate of Bellary was higher than that of the Presidency in five years, but in every year save 1907 the death rate exceeded that of the rest of the Presidency.

56 This Deccan division is land-locked, and industry, as opposed to agriculture, tends to flourish in the reasonable neighbourhood of the sea. The same natural circumstance precludes to a great extent extra Indian immigration, which may temporarily deplete a district, but in the long run is apt to raise the general level of prosperity by the return of the emigrant in much better case than when he started. And the reluctance of the Deccan ryot to seek fortune elsewhere is exemplified in the story of the Kurnool Reddis, who, when invited to Heaven, made enquiries as to the extent of black cotton soil there to be found, and respectfully declined the invitation.

57 In the south-eastern division the birth rates of Tanjore and Tinnevely exceed that of the Presidency in every one of the ten years 1901-10, but

consequent increase is checked by a similar excess of deaths in every year in Tanjore and in all save one in Tinnevely. The large emigration from Negapatam, already referred to must exercise a potent influence in relieving overpressure in Tanjore as does that to Ceylon in the case of Tinnevely. On the side of increase must be reckoned the inflow of money resulting sooner or later from this emigration, the well established industry and activity of Tuticorin and the rapidly rising industrial importance of Madura city.

58 Malabar and South Canara, the main districts of the West Coast division, occupy 16th and 21st place in regard to percentage increase throughout the decade. In birth rate Malabar surpasses the Presidency average in seven years out of ten; South Canara excels it in eight years, and equals it in one. The death rate is higher in nine years out of ten in South Canara, and in five in Malabar. In point of population compared to cultivated area, these districts as already noted occupy second and third place respectively which fact, combined with their comparatively slow rate of increase may suggest that possibility of popular progress can only lie in enlargement of the proportion of cultivated to cultivable land. Although on the sea board Canara and Malabar can hardly look to emigration westwards as an outlet for their surplus population, emigration to the east involves the crossing of India to a port of embarkation. Language and custom form a barrier to internal migration, the Malayali in particular as seen in table XI is reasonably loth to leave his own country which has attracted a regular section of Tamil immigrants; who though many of them have been born in Malabar yet remain differentiated from the true West Coast people.

59 In the north-east division the slow increase of Vizagapatam, (4.2 per cent.) rendered credible by the position of the district in regard to density of population is somewhat surprising in view of the abnormally low death rate with which sanitary reports credit the district. The inhabitants may indeed observe with solicitude the precepts of the sagacious Vidura, and avoid "the rays of the rising sun, the smoky flame of the burning ground, the secret embraces of bad old women, the use of dirty water, the eating of curds and rice at night, wherein length of days slips away" and may follow scrupulously his practical, but alas! unquotable regimen of daily life but the probability is greater that something is amiss with these vital statistics. Of the abnormal increase in the rate for the years 1908 and 1909 I can find no detailed explanation and although in eight years out of ten the birth rate of the district was below that of the Presidency the variation was not at all so strongly marked as in the complementary return.

60 To examine in detail the reasons for variation of population in each of the 250 and odd taluks into which the Madras districts are divided would require a separate volume. It must be remembered that the territorial redistribution of the Presidency has necessitated creation, by adjustment, of population for taluks, which in 1891 and 1901 did not exist and alteration of figures for many which with an altered area, still retain their old names. The consequent necessity for discounting error is therefore so obvious as to require no further mention.

61 To the reasons for abnormal increase in the Vizagapatam Agency or rather in parts of it, allusion has already been made. A decrease of nearly 27 per cent. in the Koraput taluk of the same district is considered by the Collector as genuine and due to a large migration of Khonds to the points at which increase has been greatest. This migration is accounted for by (1) want of land for *pada* cultivation the hereditary employment of the Khond, and the possibility of getting such land in Padwa and Nowrangapur taluks (2) the nomadic instinct of the Khond (3) want of capital (ploughs, cattle, etc.) for cultivation, which causes emigration as farm servants; (4) bad crops.

62 The Collector of Ganjam considers the greater rate of increase in his district, as compared with that in the previous decade, to be due to three general causes, to which he also assigns talukwar variations. These causes are (1) more accurate enumeration, (2) absence of epidemics and famine during the decade, (3) a favourable season in 1910-11, which induced many of the labouring classes, who usually migrate at harvest time to Rangoon and other places, to remain behind.

63 In Goomsur taluk a portion of the increase is attributed to the settlement of Khonds and other hill tribes in the plains, in Berhampur to settlement from outside for purposes of trade and agriculture, in Ramagiri (Agency) to immigration from Parlákimedi, caused by forest reservation operations in the latter area. In Chicacole taluk, where increase is lowest in the district, and lower than in the previous decade, emigration is assigned as the reason.

64 The Collector of Nellore considers as somewhat abnormal the rate of increase in Darva, Kanigiri, and Podili taluks. These parts of the district appear to have suffered from scarcity twice in the decade ending with 1900, once in 1891-92, and again in 1898-99, with the result that labourers then left their homes in large numbers in search of work, and returned in the more favourable decade which followed. The same reason may be applicable to Udayagiri, where increase would have been greater but for a wave of bad public health, which also affected the neighbouring taluk of Atmakúr. Rápur taluk, which shows a decrease, contains several mica mines once employing a large floating population of labourers. Many of these mines, which were being worked at the time of census in 1901, had closed down, and such closure must have contributed in large measure to the decrease. In Atmakúr cholera prevailed at the time of enumeration, a slight decrease in Gúdur, and a low percentage of increase in Polúr, Nellore, and Kandukúr are reported to be due to emigration to the Straits Settlements and elsewhere. Kovur is affected by malaria and general unhealthiness, and the tract was already somewhat congested in point of population.

65 In Bellary, a high percentage of increase in Alúr taluk is attributed to influx of labourers from neighbouring tracts at the cotton picking season. Bellary taluk has suffered badly from plague, a cause which may also account for lack of improvement in Hadagalli after the fall between 1891 and 1901, plague prevailed in Hospet, and large tracts along the river have been evacuated on account of the prevalence of malaria. Adóni was comparatively free from plague, but has lost several of its large villages to the newly constituted taluk of Siruguppa.

66 In respect of Kurnool the decade 1891-1901 was one of bad seasons, while during 1901-11 the district was comparatively prosperous. In bad years the inhabitants of the Cumbum and Markapur taluks migrate to the Kistna delta, and in a lesser degree to Kurnool, Nandikotkur, Nandyál and Suvel, the canal fed taluks of their own district. The greater increase of these taluks, as compared with their neighbours, between 1891 and 1901 is thus explained, as is their diminished progress in the last decade. Pattikonda suffered severely in the scarcity of 1897, and its large percentage of increase now is probably the rebound after adversity. Dhône, which shows the highest rate of increase in the district (14.2), bears testimony to the value of railway extension, a line from Dhône to Kurnool having been opened during the decade that has passed.

67 In Guntúr the Collector considers the result of the census to be very much what might have been anticipated. Tenali and Répalle taluks are commanded by the Kistna channels, and are markedly prosperous. Palnád taluk, where increase is smallest, is a stony and unfertile tract. Increase in Vinukonda and Narasaraopet is possibly attributable in some degree to overflow from other taluks, where increase has been very marked for the last 20 years. As a whole the district is extremely fertile, it has been free from plague, and has not suffered severely from any other epidemic, nor from malaria.

68 Going further south the increase in five taluks of South Arcot, namely Chidambaram, Tirukkóyilúr, Villapuram, Gingee, and Tindivanam is assigned by the

Collector in the first place to certain general causes such as (1) greater accuracy of enumeration (2) freedom from epidemics and from severe famine (3) decrease of emigration a point noticed in the special report on Madras city. Secondly increase has been greatest where ground nut cultivation is most extensive, and the census was taken at the time of harvest, when a large number of immigrant coolies were employed. In Villupuram taluk the large railway works may partially account for an increase of nearly 5 000 in the population of the town and exercise some influence on that of the taluk generally.

69 The Collector of North Arcot considers the marked increase in the Arkonam Arni, Ohayár Wátiya and Wándiwásh taluks of his district to be due to the influence of a favourable agricultural decade the season of 1896-97 in the previous decennium having been exceedingly bad. In Gudiyáttam and Kangundi taluks this seasonal improvement was not so strongly marked and the increase during the decade is consequently nearer the normal for the Presidency. In Tirupattúr an outbreak of plague occurred just about the time of the census and the cessation of increase which the figures show is probably the result of temporary evacuation.

70 Of Rámnád the Collector observes that the prosperity of Srivilliputtúr Aruppukóttai and Sáttúr has of late increased by leaps and bounds largely owing to the increased cultivation of cotton. In Srivilliputtúr taluk there has been a considerable extension of irrigation under wells, and the fact that a tile factory has recently been established there may be taken as indicating increasing wealth, was much as it suggests a demand for a better class of dwelling house.

71 The marked change in the fortunes of the Ambásamudram and Nángunéri taluks of the Tinnevely district is explained by the Collector as due to the abnormal figures obtained in 1891. In that year the paddy harvest of Ambásamudram which attracts coolies from Nángunéri, was in full swing at the time of census, and subsequent fluctuations are due to the more normal situation encountered at the last two enumerations. The increase in Srivaikuntam taluk reflects the growing prosperity of Tuticorin and Srivaikuntam towns although the most notable section of the latter's population the Vellálas of Fort, Chapter XI shows to be on the verge of extinction. Tiruchendúr owed its large increase in 1901 to the occurrence at census time of an important religious festival. It is a poor taluk and bad seasons with consequent emigration have checked its rate of increase.

72 The increase of the Salem district during the period 1891-1901 the Collector considers to have been abnormal. In that decade the population of the district increased by more than 212 thousand souls an increase of half this amount, the Collector observes would have been more readily explicable. The set back which has occurred during the decade now under reference may be explained as due to plague, which continually afflicts the Hosúr taluk, and which by its marked occurrence in Salem town spreads panic in the Salem taluk. Uttanagarai taluk is unhealthy and from Krishnagiri there is said to be a considerable stream of emigration to Ceylon.

73 On the West Coast the settlements of Anjengo and Tangasseri have now been excluded from the Cochin taluk of Malabar. In the Wynnad coffee planting fared poorly during the decade 1891-1901 in the succeeding ten years the opening up of tea cultivation has brought back prosperity. In Érnád, six rubber estates were opened in the decade. In Ponnáni, increase has been stimulated by an increasing demand for the products of the coconut.

74 In South Canara, Udipi and Coondapoor are said to have been comparatively free from the fever which checked their growth between 1891 and 1901. On the other hand dysentery is said to have prevailed in Káisaragod whose cool population have also become more migratory in their habits since the recent opening of railway communication with other parts of the district. Plague has visited Mangalore town at intervals since 1902 and in the taluk dysentery is said to have claimed nearly 10 000 victims in the last ten years. In 1894 the Amindivi

Islands suffered severely from cholera, and the results of the visitation are to be seen in the figures for 1901, better health, and increasing prosperity, due to improvement in the price of cocoanut products, explain the improvement shown by 1911

75 The Nilgiri district is somewhat abnormal, and population here varies largely in accordance with the state of the planting industry. Increase in the Ootacamund and Coonoor taluks is small as compared with that between 1891 and 1901, when planting thrived, and numerous coolies from the plains were to be found on the hills. In Gudalur taluk there was a heavy fall in the population of 1901 compared with that of 1891, due no doubt to the failure of gold mining companies in the neighbourhood, and to the abandonment of coffee estates. The increase of the last decade may be attributed to the large extension of tea planting which has taken place

I.—Variation in relation to density since 1891

District and Natural Division.	Percentage of variation		Net variation 1891 to 1911.	Mean density per square mile.		
	Increase (+)	Decrease (—)		1911.	1901.	1891.
Province	+ 8.3	+ 7.8	10.1	291	262	251
Agency	29.7	+ 2.4	+ 29.5	89	68	67
Agency Gajim	9.1	4.8	+ 14.0	181	93	99
Vengapalam	20.0	1.0	19.0	61	67	68
Giddavari	16.9	17.4	+ 21.9	24	48	42
East Coast (North)	9.8	+ 8.8	+ 29.8	323	363	378
Gajim	16.7	+ 4.8	+ 17.6	892	313	223
Vengapalam	4.8	+ 7.8	11.7	473	453	423
Giddavari	12.4	9.2	22.7	149	1.4	46.1
Katam	14.8	+ 14.3	30.9	228	253	256
Guntur	12.9	12.3	2.0	2.4	9.0	22.0
Nellore	4.2	+ 2.8	7.1	16.7	16.0	16.6
Deccan	3.8	8.3	8.3	143	140	123
Cuddapah	+ 1.4	— 0.3	1.3	182	140	80
Kyrnool	7.2	6.6	14.4	123	118	108
Bejjanapalle	21.9	— 8.1	10.8	154	127	129
Bellary	2.3	+ 7.8	10.0	170	185	184
Santhi	20.8	— 1.7	18.8	84	70	71
Anantapur	+ 3.2	+ 8.2	11.7	142	129	123
East Coast (Central)	8.8	+ 8.1	17.8	362	315	307
Madras	1.4	12.8	14.0	19,216	12,863	18,700
Chidambaram	7.2	+ 9.1	17.1	487	436	381
Chennai	8.0	+ 4.7	10.4	218	207	197
North Arcot	17.0	+ 6.8	+ 19.2	399	224	224
Salem	4.0	+ 14.3	18.8	270	270	220
Coimbatore	0.9	10.6	+ 10.1	394	273	248
South Arcot	12.3	7.8	+ 20.7	861	600	408
East Coast (South)	8.2	+ 8.4	14.1	428	398	378
Tanjore	+ 5.2	0.6	6.0	631	603	508
Trichinopoly	+ 7.2	8.0	+ 12.8	427	398	278
Poducherry	8.2	+ 2.0	+ 10.4	390	223	217
Madras	12.8	+ 11.1	+ 23.3	262	218	214
Madurai	8.2	+ 4.7	14.3	242	214	200
Tamilnadu	8.0	+ 8.2	+ 17.0	411	381	251
West Coast	+ 7.1	8.2	+ 12.6	428	374	252
Nagpur	8.1	+ 11.6	+ 17.8	118	112	100
Mumbai	+ 7.8	+ 8.8	+ 12.8	820	452	427
Anjanga	14.7	+ 8.7	+ 20.8	5,572	4,577	4,282
South Canara	8.2	7.4	+ 12.8	2.7	262	262

II—Comparison with vital statistics

District and Natural Division	In 1901-1910 total number of		Number per cent of population of 1901 of		Excess (+) or deficiency (-) of births over deaths	Increase (+) or decrease (-) of population of 1911 compared with 1901	
	Births	Deaths	Births	Deaths		Natural population.	Actual population
1	2	3	4	5	6	7	8
Province	11,406,385	8,593,737	29.5	22.3	+ 2,812,649	+ 1,205,479	+ 4,547,484
East Coast (North)	2,896,678	2,030,427	30.3	21.2	+ 866,251	+ 3,338,580	+ 2,498,568
Ganjām	462,615	301,825	30.0	19.6	+ 160,790	+ 220,506	+ 679,594
Vizangapatam	594,521	422,114	28.7	20.4	+ 172,407	+ 262,725	+ 1,118,735
Gōdāvarī (a)	517,225	381,199	30.8	26.4	+ 136,026		
Kistna (a)	613,447	432,140	35.2	24.8	+ 181,467	+ 722,248	+ 700,239
Guntūr (b)	369,011	228,859	24.8	15.4	+ 140,182		
Nellore (a)	339,629	264,250	26.7	20.8	+ 75,879		
Deccan Division	1,132,988	983,390	28.7	24.9	+ 149,598	+ 154,404	+ 136,543
Onddapah	329,385	295,752	25.5	22.9	+ 33,633	+ 27,461	+ 14,204
Kurnool	262,654	211,872	30.1	24.3	+ 50,782	+ 64,071	+ 63,144
Banganapalle	8,215	5,974	25.5	18.5	+ 2,241	+ 252	+ 7,080
Bollāry (c)	296,043	272,285	30.9	28.4	+ 23,758	+ 39,827	+ 24,548
Anantapur	236,691	197,507	30.0	25.1	+ 39,184	+ 23,797	+ 27,567
East Coast (Central)	3,397,728	2,566,994	31.5	23.8	+ 830,734	+ 836,512	+ 874,715
Madras	198,864	224,374	38.7	44.1	- 27,510	+ 512	+ 9,314
Chingleput	454,018	331,276	34.6	25.2	+ 122,742	+ 106,375	+ 95,677
North Arcot	624,257	449,021	28.3	20.3	+ 175,236	+ 139,450	+ 234,746
Salem	682,910	521,651	31.0	23.7	+ 161,258	+ 133,151	+ 80,301
Coimbatore	644,516	468,194	29.3	21.3	+ 176,322	+ 163,189	+ 156,064
South Arcot	795,164	572,478	33.8	24.4	+ 222,686	+ 298,830	+ 298,313
East Coast (South)	2,664,745	1,972,669	29.7	22.0	+ 692,076	+ 836,969	+ 749,827
Tanjore	751,379	596,107	33.5	26.6	+ 155,272	+ 122,494	+ 117,660
Trichinopoly	469,208	338,308	32.5	23.4	+ 130,902	+ 110,627	+ 109,674
Pudukkōttai	73,729	62,575	19.4	16.4	+ 11,154	+ 28,103	+ 31,446
Madurai	661,852	464,702	23.4	16.4	+ 197,150	+ 387,437	+ 308,783
Tinnevely	708,577	510,979	33.1	23.9	+ 197,598	+ 188,308	+ 181,264
West Coast	1,314,247	1,040,257	32.5	25.7	+ 273,990	+ 305,216	+ 287,831
Nilgiris	82,339	29,460	29.0	26.4	+ 2,879	+ 15,950	+ 7,181
Malabar (d)	904,987	714,164	32.3	25.5	+ 190,833	+ 225,093	+ 220,136
South Canara	376,911	296,633	33.2	26.1	+ 80,278	+ 64,178	+ 60,514

(a) Up to 1904, the statistics in columns 2 to 6 are for areas of old districts.

(b) Statistics in columns 2 to 6 are for 1904 to 1910

(c) Includes Sandūr

(d) Includes Anjengo but excludes Laccadive Islands

Note—(1) The statistics in this table are adjusted for the areas of districts as they stood in 1901

(2) The 'natural population' in column 7 represents those born and enumerated in the Presidency only

III—Variation by *talukas* or divisions classified according to density() *Detail variation.*

Internal Division.	Decade.	Variation in <i>Talukas</i> or Division with population per square mile at commencement of decade of						
		Under 100.	100-149.	150-200.	200-300.	300-400.	400-500.	500 and over.
Province	1801-1911	827,369	211,236	29,348	864,689	651,637	644,911	254,291
	1801-1901	79,203	161,997	271,272	813,104	610,521	572,520	419,278
	1901-1911	232,809	45,239	—	—	—	—	209,799
	1801-1901	41,746	12,009	—	—	—	—	152,027
Bastar Census (North)	1901-1911	—	66,494	894	206,302	267,686	129,261	162,373
	1801-1901	—	27	00,237	164,704	212,011	112,213	160,816
	1901-1911	24,898	27,212	22,764	12,097	—	—	—
	1801-1901	20,704	104,121	40,701	10,993	—	—	—
East Census (Central)	1901-1911	2,765	16,126	22,699	161,096	146,672	226,202	21,829
	1801-1901	11,200	48,444	122,079	247,592	107,000	24,054	274,3
	1901-1911	2,864	—	—	127,112	249,773	126,848	29,260
	1801-1901	1,297	—	—	172,018	122,748	42,027	81,140
West Census	1901-1911	26,264	—	8,291	7,741	21,694	35,628	23,214
	1801-1901	716	20,901	11,076	31,266	43,902	22,197	22,779
	1901-1911	—	—	—	—	—	—	—
	1801-1901	—	—	—	—	—	—	—

IV — Variation by Taluks or Divisions classified according to density—cont

(h) Proportional variation

Natural division.	Decade	Variation per cent in Taluks or Divisions with a population per square mile at commencement of decade of									
		Under 100	100-150	150-200	200-300	300-400	400-500	500-700	700 and over		
Province	1801-1911	+ 151	+ 66	+ 20	+ 91	+ 87	+ 97	+ 79	+ 73		
	1891-1901	+ 53	+ 49	+ 79	+ 90	+ 72	+ 62	+ 88	+ 40		
Agency	1801-1911	+ 209	+ 89								
	1891-1901	+ 80	+ 10								
East Coast (North)	1801-1911		+ 86	+ 02	+ 137	+ 102	+ 107	+ 84	+ 83		
	1891-1901		+ 00	+ 97	+ 84	+ 96	+ 90	+ 112			
Deccan	1801-1911	+ 59	+ 51	+ 24	+ 17						
	1891-1901	+ 60	+ 66	+ 39	+ 37						
East Coast (Central)	1801-1911	+ 32	+ 67	+ 27	+ 91	+ 79	+ 93	+ 107	+ 51		
	1891-1901	+ 115	+ 132	+ 135	+ 109	+ 100	+ 144	+ 72	+ 88		
East Coast (South)	1801-1911	+ 116			+ 79	+ 85	+ 111	+ 60	+ 77		
	1891-1901	+ 71			+ 88	+ 49	+ 72	+ 70	+ 01		
West Coast	1801-1911	+ 77		+ 17	+ 59	+ 78	+ 67	+ 65	+ 103		
	1891-1901	+ 05	+ 122	+ 119	+ 62	+ 50	+ 48	+ 73	+ 01		

CHAPTER III.—BIRTH PLACE

Of the 41,870,160 persons who constitute the population of the presidency all save 253,877 were born within its limits. The strangers within our British gates number 252,060 those in the Feudatory States 1,817.

3 Statistics already quoted in Chapter II show that the Madras is not unwilling to make a sufficient journey such as that to Natal, the Straits Settlements, Burma or Ceylon, if at the end thereof he desires the possibility of solid pecuniary advantage. But that he is little addicted to wandering about within his own bounds becomes clear from an examination of the figures in Table VI which show that, with the natural exception of Madras city, over 900 persons per thousand born in each district were there enumerated, the proportion ranging from 996 per 1,000 in South Canara to 832 per 1,000 in Nellore.

3 In one respect this table has proved unexpectedly satisfactory. The territorial redistribution of the Presidency about the time that the census was taken was calculated to cause considerable confusion in respect of district of birth. At census classes it proved a hard saying for the would-be enumerator that the birth of a citizen of Madanapalle or of Srivilliputtur should be credited to districts which had not then attained actual existence. At the census of 1901 Banganapalle State apparently gave birth to but 12 of its 32,264 inhabitants—a return due to the fact that, for the dwellers in those parts, Kurnool district and Banganapalle are alike Kurnool but distinguished as “Company’s territory” and “Moghal territory.”

4 The reasons for this disposition are really not far to seek. The majority of the inhabitants of the Presidency are of the small farmer or agricultural-labourer classes and such in every country are rooted fairly firmly in their native soil. To break their ties with home a definite and sufficient reason is needed, and in Micawber-like migration from one natural division to another such reason is not found. A parallel may be drawn from the case of Ireland, a country whose most marked characteristic is emigration. From Ireland there is a steady outflow to America, because America holds out a fairly certain prospect of better things. But migration within Ireland from north to south from east to west is, I should say comparatively rare, inasmuch as there is no adequate reason for making the change. Similarly in Madras the labourer is apt to go to Burma or Ceylon, but the small farmer is not in the least likely to better his condition by a move from Anantapur to Tinnevely or the labourer by transferring himself from Trichinopoly to Ganjam. In fact so marked are the differences between the natural divisions of the Presidency that such move would be equivalent to a speculative emigration of the Irish labourer to (say) Normandy, where prospect of remunerative employment is not appreciably greater than in his native land, and where differences of language, race, and climate, are obstacles sufficiently apparent to the dullest intellect. Add the enormous areas of the Madras natural divisions, the cost and imperfection of communications and the rural Wilhelm Meister is seen justified in his conclusion that, if his America is not immediately at hand, it is at least nowhere else within the Presidency.

5 That the Madras may be of an even more stay-at-home nature than figures indicate, is suggested to me by remembrance of a curious fact, which I noticed on my preliminary tours of instruction in connection with the census. A native (say) of Malabar who emigrates to Tanjore, and whose children are there born will as a rule unless corrected, return the birth place of such children as Malabar. The case is similar in regard to any other district, the explanation being that district of birth, especially if strongly differentiated by nature from district of residence is regarded as conferring a certain nationality which the possessor is loth to abandon for himself or for his children.

6 Even in the case Madras city and Chingleput, where the ratio described in paragraph 2 falls to 856, and 913 per 1,000, respectively, migration is statistical rather than real. Of 58,000 persons born in Madras city but enumerated elsewhere, 20,000 were enumerated in Chingleput, a fact which in all probability implies no more than that they happened to live, or to be, on the night of enumeration outside the municipal boundary. A further 18,000 were found in the adjacent districts of North Arcot, Chittoor, South Arcot, and Nellore, Tanjore, Trichinopoly, and Madura, account for 7,000 more, of whom by far the greater part are found in the cities of those districts.

7 If Chingleput has borrowed from Madras, it has returned in larger measure. Of 126,204 emigrants from that district 69,576 are found in the city, while 11,835, 21,524, and 9,151, are respectively in the districts of Chittoor, North Arcot, and South Arcot, whose frontiers march with those of Chingleput.

8 Or, to sum up the matter in a few words, internal migration in the Presidency can be in almost every case explained by recognition of the arbitrary nature of district boundaries. The emigrants from Ganjam and Vizagapatam will, as a rule, be found on the other side of an imaginary line, for the balance the well-known influx of labourers from these districts into the Kistna Delta will account. Of 23,593 emigrants from Anantapur, 19,718 are found in Bellary, Cuddapah, and Kurnool, of 23,980 from Bellary, an appreciable number are found only in Anantapur, Kurnool, and the little state of Sandúr, which is actually in Bellary district.

9 From Indian provinces and states outside Madras immigration is inconsiderable, and has fallen from 245,916 in 1901 to 238,730 in 1911. As was the case ten years ago, so at present these visitors in our midst come mainly from the neighbouring states of Mysore and Hyderabad, and number 153,424, as against 151,816 in 1901. The Hyderabad immigrants are localised, as one might expect, in Kistna, Guntúr, Kurnool, Bellary, and the Gódvári Agency, all districts touching the Nizam's frontier, those from Mysore territory are found on the other side of the frontier in Anantapur, Bellary, Coimbatore, Salem, North Arcot, the Nilgiris, Malabar and South Canara. Bombay immigrants, numbering 17,301 are found mainly in the trans-frontier districts of South Canara (2,700), and Bellary (5,831), while a considerable number (2,376) were enumerated in Madras city.

10 In regard to types of migration, *i.e.*, temporary and permanent, it is difficult to draw any conclusion from the census figures. A large preponderance of males suggests among the upper classes a temporary outgoing for purposes of business, with the ultimate prospect of return. Such may be the state of things among the Bombay immigrants to Madras city, or to Anantapur. Among the labouring classes the explanation does not hold good. The 66,613 Vizagapatam emigrants in Kistna are probably for the most part agricultural labourers, who will in due course make their way back, their equality of sex proportion (33,973 males, 32,640 females) is due to the fact that in their walk of life men and women work alike.

11 Sex disproportion among emigrants from Malabar is strongly marked (19,762 males, 10,610 females), and in the majority of cases can be explained by the reluctance of the Malabar woman to leave her home, a subject treated at some length in Thurston's "Castes and Tribes of Southern India." This sex disproportion is noticeable in every district except Rámnád, where the proportions are males 2,589, females 3,027. Search in the records afforded no explanation of this curious phenomenon. The immigrants are found mainly in the Sátu'r taluk, where too the sex disproportion is most clearly marked (males 784, females 1,337). In this taluk Malayálam speakers are comparatively few, and their sex proportion tallies with that generally found in the case of Malabar emigrants (males 298, females 72). Furthermore the "Malayálam caste" people found in Rámnád number only 526. It would therefore seem tolerably clear that these people, whatever they may be, are not genuine Malayális. The suggestion has been put forward that they may be Tamil speaking Travancoreans, and that enumerators failed to distinguish between Travancore and Malabar.

12. Migration across an imaginary frontier is probably permanent and in most cases suggests that an individual has only moved a short space. If a man to the neighbourhood of his lands or business, if a woman to her husband's home. It is customary among Hindu women to return to their parent's home for their first confinement. Consequently if the locality of birth has been given accurately there may be many persons actually born on one side of a dividing line whose permanent home is on the other.

13. The preponderance of women among the emigrants from Madras city confirms a suggestion made in the special report on the figures of the Presidency town that for one reason or another women are leaving the city in increasing numbers.

I—Immigration (actual figures 000's omitted)

District and Natural Division where enumerated	Born in																		Outside India		
	District or Natural Division			Contiguous Districts in Province			Other parts of Province			Contiguous parts of other Provinces, etc			Non contiguous parts of other provinces etc								
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females			
Province	41 616	20 474	21 142							209	101	108	30	21	9	15	10	5			
East Coast (North) and Agency—	11,987	5,885	6 102	31	15	16	20	11	9	42	20	22	6	4	2	1	1				
Ganjām*	2,197	1,033	1,164	15	7	8	4	2	2	4	2	2	1	1							
Vizagapatnam*	3 168	1,550	1,616	15	7	8	4	2	2	3	2	1	2	1	1						
Gōdāvarī*	1,530	751	779	97	48	49	17	9	8	1		1	8	4	4						
Kāntna	1,835	911	924	47	21	23	89	48	41	24	11	13	2	1	1						
Guntur	1,622	818	804	64	32	31	8	5	8	3	1	2	1	1	1						
Nellore	1,298	650	648	22	10	12	9	4	5				1	1							
Deccan	3,712	1,888	1,824	26	13	13	14	7	7	58	26	32	4	2	2	1	1				
Cuddapah	872	444	428	17	7	10	4	2	2				1	1							
Kurnool	889	451	438	35	15	20	3	2	1	7	3	4	1		1						
Bangana, allo	31	17	14	7	3	4	1		1												
Bollary	916	465	451	18	8	10	7	4	3	25	11	14	3	2	1	1	1				
Sandāi	10	5	5	3	1	2							1	1							
Anantapur	907	468	439	25	12	13	6	3	3	24	10	14	1	1							
East Coast (Central)	10,135	5,546	5,589	121	58	63	36	23	13	16	7	9	57	29	28	5	3	2			
Madras	345	173	172	70	35	35	82	46	36				19	11	8	3	2	1			
Chingleput	1,321	669	652	51	21	30	30	14	16				4	2	2						
Chittoor	1,172	598	574	50	23	27	9	5	4	7	3	4	1	1							
North Arcot	1,823	909	914	109	45	64	21	12	9	5	2	3	2	1	1	1	1				
Salom	1,732	861	871	19	8	11	5	3	2	11	5	6									
Coimbatore	2,070	1,021	1,049	30	15	15	5	3	2	11	5	6									
South Arcot	2 272	1,135	1,137	67	27	40	10	5	5	12	5	7	1		1						
East Coast (South)	11,115	4,869	5,246	95	41	54	30	17	13	9	5	4	9	5	4	5	3	2			
Tanjore	2,275	1,082	1,193	50	21	29	30	16	14	3	1	2	3	2	1	2	1	1			
Trichinopoly	1,987	971	1,016	105	48	62	11	7	4				3	2	1	1	1	1			
Pudukkōtai	376	184	192	33	11	22	2	1	1								1				
Madurai	1,861	912	949	43	20	23	26	13	13				2	1	1	1		1			
Rāmnād	1,600	758	842	49	24	25	8	4	4				1		1						
Tinnevely	1 767	852	915	6	3	3	11	6	5	5	3	2	1	1							
West Coast	4,263	2,084	2,179	18	10	8	13	7	6	33	20	13	5	4	1	3	2	1			
Nilgiris	80	40	40	16	10	6	9	5	4	11	7	4	1	1		2	1	1			
Malabar	2,983	1,404	1,519	9	5	4	4	2	2	14	7	7	4	3	1	1	1				
Anjengo	5	2	3							1	1										
South Canara	1,183	569	611	5	3	2	1	1		4	3	1	2	2							

* Including Agency

II—Emigration (actual figures 000 omitted).

District and Natural Division of birth.	Expenditure 1														
	District or Natural Division.			Con agues district in Province			Other parts of Province.			Other Provinces			Outside India.		
	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female
Province	41,646	22,078	21,141							737	436	369	633	422	330
East Coast (North) and Agency	11,867	6,883	6,203	26	17	19	13	14	9	146	84	66	4	3	1
Ganjam	2,187	1,033	1,184	9	4	5	11	6	5	77	47	30	—	—	—
Vijayapattanam	2,167	1,530	1,617	95	46	49	73	37	35	87	26	11	—	—	—
Odisha	1,430	781	779	28	14	14	6	8	8	21	18	3	1	1	—
Khorda	1,633	911	924	17	9	8	22	11	11	3	1	1	1	1	—
Guntur	1,073	618	806	23	16	17	18	7	6	—	—	—	—	—	—
Nellore	1,206	680	648	70	35	35	25	16	9	2	1	1	1	1	—
Deccan	3,712	1,836	1,824	26	13	13	13	7	6	74	36	36	2	1	1
Osindapah	473	443	424	23	16	17	6	3	3	13	6	6	—	—	—
Kurnool	666	461	436	36	18	21	5	2	2	—	—	—	—	—	—
Pangunipalle	31	17	14	—	—	—	—	—	—	—	—	—	—	—	—
Bellary	616	462	431	18	8	10	6	3	3	34	17	17	—	—	—
Bandur	10	5	5	—	—	—	—	—	—	—	—	—	—	—	—
Amalapur	807	408	430	23	16	13	2	1	1	28	13	16	—	—	—
East Coast (Central)	11,136	5,846	5,269	154	73	81	19	11	6	172	83	79	86	85	41
Madras	846	173	173	30	9	11	34	19	19	61	36	36	11	7	4
Chingleput	1,231	668	663	119	54	65	4	3	3	3	3	7	4	4	2
Chittoor	1,172	506	574	36	13	13	6	3	3	—	—	—	—	—	—
Karth Arcoe	1,623	906	913	82	37	35	36	19	17	89	31	36	17	10	7
Salem	1,721	861	870	65	40	46	17	9	8	29	13	13	29	22	17
Coimbatore	2,670	1,223	1,048	84	37	37	11	6	5	15	7	7	9	8	4
South Arcot	2,572	1,123	1,137	78	34	44	13	7	6	3	1	1	13	7	6
East Coast (South)	19,118	4,866	5,266	61	26	25	44	23	19	60	34	36	213	196	117
T. wjore	2,273	1,082	1,183	64	23	34	26	14	13	10	7	3	60	33	23
Trichinopoly	1,867	671	1,016	78	31	47	11	6	5	3	3	3	163	56	47
Puduchotai	374	164	109	19	6	13	1	1	—	—	—	—	16	10	6
Madras	1,661	613	840	35	16	19	23	15	16	11	7	4	63	62	34
Mimad	1,600	716	845	28	13	15	—	—	—	2	1	1	—	—	—
Tamavady	1,767	863	914	23	13	12	30	16	14	24	17	17	70	47	33
West Coast	4,867	2,664	2,179	6	4	3	22	14	8	118	78	66	13	26	3
Wajore	56	40	40	1	1	—	4	3	1	3	1	1	—	—	—
Malabar	2,663	1,463	1,630	14	16	4	16	10	6	44	27	13	13	10	2
Anjengo	5	3	2	—	—	—	—	—	—	—	—	—	—	—	—
South Canara	1,183	660	616	3	3	1	3	1	1	72	51	31	—	—	—
Unspecified				—	—	—	—	—	—	193	123	41	304	187	67

Note—(1) In columns 11 to 13, the immigrants into Hyderabad State are not included.

(2) 14 to 16, particulars of district of birth were received only from Cochin.

(3) The principal foreign colonies in which the persons shown under unspecified in columns 14 to 16 were enumerated are—(i) Federated Malay States (86,433 males, 39,131 females); (ii) Straits Settlements (49,388 males, 11,831 females); (iii) Mauritius (7,815 males, 3,807 females); (iv) Johore (4,150 males, 743 females); (v) Fiji (2,311 males, 1,208 females); (vi) Seychelles (246 males, 12 females); (vii) Southern Rhodesia (104 males, 9 females); (viii) other colonies (28 males, 1 female).

(4) Figures from other provinces were not received for working out the number of persons born in the frontier districts of this Province and enumerated in the emigration parts of those provinces.

Including Agency

III—Proportional migration to and from each district

District and Natural Division	Number per mille of actual population of						Number of females to 1,000 males amongst			
	Immigrants			Emigrants			Immigrants		Emigrants	
	Total	From contiguous districts	From other places	Total	To contiguous districts	To other places	From contiguous districts	From other places	To contiguous districts	To other places
		2	3		5	6	8	9	10	11
East Coast (North) and Agency	4	2	2	5	3	2	1,034	826	1,150	649
Ganjām	8	6	2	9	4	5	1,082	502	1,167	771
Vizagapatam	6	5	1	53	30	23	1,121	628	1,068	942
Gōdāvarī	69	59	10	20	17	3	1,038	406	989	838
Kistna	69	24	45	19	8	11	987	872	890	1,025
Guntūr	43	38	5	27	19	8	964	785	1,057	805
Nellore	24	17	7	71	52	19	1,166	1,055	1,002	574
Deccan	11	7	4	11	7	4	1,068	918	1,094	780
Uddapah	23	18	5	44	37	7	1,392	1,047	1,111	850
Kurnool	41	37	4	43	38	5	1,288	862	1,416	752
Banganapalle	219	195	24	10	9	1	1,712	1,364	953	643
Bellary	26	19	7	25	19	6	1,248	780	1,393	873
Sandūr	210	195	15	26	21	5	1,428	899	1,114	14
Anantapur	33	27	6	25	23	2	1,191	822	1,264	598
East Coast (Central)	14	11	3	15	13	2	1,101	568	1,118	796
Madras	292	134	158	112	88	74	1,020	786	1,328	1,052
Chingleput	58	36	22	90	85	5	1,410	1,125	1,201	662
Chittoor	48	40	8	28	23	5	1,141	1,057	1,243	813
North Arcot	66	55	11	50	31	19	1,449	731	1,303	871
Salem	14	11	3	59	50	9	1,240	781	1,186	832
Coimbatore	17	14	3	31	26	5	1,019	819	1,028	817
South Arcot	34	29	4	37	32	5	1,494	986	1,726	836
East Coast (South)	12	9	3	10	6	4	1,293	774	1,355	778
Tanjore	34	21	13	39	28	11	1,403	882	1,402	861
Trichinopoly	55	50	5	43	37	6	1,431	695	1,497	813
Pudukkōttai	86	82	4	49	46	3	1,948	868	1,990	942
Madura	36	23	13	35	18	17	1,212	953	1,245	1,092
Rāmnād	35	30	5	17	17		1,090	1,001	1,137	676
Tinnevely	10	4	6	31	14	17	1,098	816	988	850
West Coast	7	4	3	7	2	5	792	792	550	554
Nilgiris	208	184	74	49	10	39	618	859	642	267
Malabar	4	3	1	10	5	5	716	682	413	667
Anjengo	11		11	6		6		1,259		1,333
South Canara	5	4	1	4	2	2	411	502	416	603

Note—Columns 5 to 7 are worked out on absolute figures relating to persons born and enumerated in this Presidency only

III-A—Immigration per 10 000 of population.

Natural Division, District or State of enumeration.	Born in India.			Born in Europe.	Born in all other countries.
	In Natural Division, District or State where enumerated.	In non-typical districts or States.	In non-enumerated territory.		
Provinces	1	2	3	4	5
Agency and East Coast (North)	9,917	60	23	2	2
On Jan	9,963	61	22	—	—
Yamaguchi	9,927	61	17	1	—
Chikuma	9,955	582	151	1	—
Kioto	9,198	111	447	—	—
Gendai	9,513	261	63	—	—
Kelao	9,734	108	76	—	—
Dacca	9,736	226	45	2	—
Cuddapah	9,756	164	64	—	—
Karnal	9,603	442	44	—	—
Madras	7,760	1,943	297	—	—
Kolary	9,663	413	67	6	—
South	7,666	1,944	221	3	1
Amritsar	9,614	579	78	1	—
East Coast (Central)	9,793	220	82	3	2
Madras	9,666	1,911	1,943	43	13
Chingleput	9,394	394	238	2	1
Chittoor	9,603	480	61	—	—
North Arcot	9,306	651	130	—	2
Salem	9,900	167	23	1	—
Chennai	9,779	193	36	1	—
South Arcot	9,619	221	65	1	1
East Coast (South)	9,805	201	36	1	4
Tanjore	9,626	224	141	1	6
Trichinopoly	9,621	666	66	1	4
Palakkad	9,119	614	43	—	19
Madras	9,626	226	143	1	2
Madras	9,660	226	54	—	2
Trichinopoly	9,606	63	66	1	2
West Coast	9,834	126	43	6	2
Malabar	9,701	2,773	261	123	16
Malabar	9,666	77	26	2	2
Angam	9,373	1,229	171	7	21
South Canara	9,809	79	21	1	—

IV—Migration between natural divisions (actual figures, 000s omitted) (Compared with 1901)

Natural Division in which born	Number enumerated in Natural Division						Total born in each Natural Division
	Agency	East Coast (North)	Deccan	East Coast (Central)	East Coast (South)	West Coast	
1	2	3	4	5	6	7	8
TOTAL	{ 1911 1,565 1901 1,317	{ 10,473 9,523	{ 3,752 3,867	{ 11,292 10,722	{ 10,240 8,938	{ 4,294 4,008	{ 41,616 38,375
Agency and East Coast (North)	{ 1911 1,565 1901 1,317	{ 10,422 9,469	{ 24 24	{ 32 27	{ 2 2	{ 1	{ 12,045 10,840
Deccan	{ 1911 1901	{ 23 24	{ 3,712 3,818	{ 16 13	{ 1 1		{ 3,752 3,856
East Coast (Central)	{ 1911 1901	{ 23 26	{ 13 22	{ 11,135 10,569	{ 111 110	{ 26 28	{ 11,308 10,755
East Coast (South)	{ 1911 1901	{ 4 8	{ 2 2	{ 94 102	{ 10,115 8,822	{ 5 6	{ 10,220 8,935
West Coast	{ 1911 1901	{ 1 1	{ 1 1	{ 15 11	{ 11 3	{ 4,293 3,973	{ 4,291 3,939

Note—The figures for 1901 are not adjusted for changes in area during 1901-1911

V—Migration between the province and other parts of India

(1) Madras Presidency

Province	Immigrants to Madras			Emigrants from Madras			Excess (+) or deficiency (−) of immigration over emigration	
	1911	1901	Variation	1911	1901	Variation	1911	1901
1	2	3	4	5	6	7	8	9
Province	155,478	162,694	− 7,216	756,852	639,079	+ 117,773	− 601,374	− 476,385
British Territory	36,907	54,723	− 17,816	385,328	304,408	+ 80,920	− 348,421	− 249,685
Ajmer Merwara	120	35	+ 85	218	157	+ 61	− 98	− 122
Andamans and Nicobars	65	38	+ 27	1,489	1,299	+ 190	− 1,424	− 1,261
Assam	204	153	+ 51	34,609	21,571	+ 12,938	− 34,305	− 21,418
Baluchistan	126	23	+ 103	135	146	− 11	− 9	− 123
Bengal	6,547	9,720	− 2,747	{ 13,168 16,805 }	{ 20,300 30,383 }	+ 8,673	{ − 6,621 − 16,379 }	{ − 10,580 − 6,149 }
Bihar and Orissa	426	24,234	− 6,930	33,631	30,383	+ 3,248	− 16,327	− 6,149
Bombay	17,304	24,234	− 6,930	33,631	30,383	+ 3,248	− 16,327	− 6,149
Burma	2,021	1,502	+ 519	248,004	189,810	+ 58,194	− 246,043	− 188,308
Central Provinces and Berar	6,291	14,071	− 7,780	5,357	8,879	− 3,522	+ 934	+ 5,192
Coorg	741	631	+ 110	29,583	29,351	− 232	− 27,842	− 28,720
North West Frontier Province	82		+ 82	72		+ 72	+ 10	
Punjab	875	1,044	− 169	1,050	915	+ 135	− 175	+ 129
United Provinces of Agra and Oudh	2,105	3,272	− 1,167	2,247	1,597	+ 650	− 142	+ 1,675
Native States and Agencies	118,571	107,971	+ 10,600	371,524	334,671	+ 36,853	− 252,953	− 226,700
Assam States				10		+ 10	− 10	
Baroda State	320	304	+ 16	228	207	+ 21	+ 92	+ 97
Bengal States			+ 975	{ 1,074 18,694 }	{ 7,118 1,964 }	+ 13,655	− 18,793	− 7,113
Bihar and Orissa States	975			1,853	1,964	− 111	− 335	− 1,770
Bombay States	1,518	194	+ 1,324	1,033	1,128	− 95	− 530	− 649
Central India Agency	503	479	+ 24	4,683	13,563	− 8,700	− 3,948	− 13,563
Central Provinces States	915		+ 915					
Cochin State	9,643	7,078	+ 2,565	30,498	33,201	− 2,713	− 20,845	− 26,123
Kashmir State	25	32	− 7	27	9	+ 18	+ 1	+ 23
Mysore State	82,732	89,430	+ 3,302	263,417	236,775	+ 26,642	− 170,685	− 147,345
Punjab States				39	22	+ 17	− 39	− 22
Rajputana Agency	1,491	1,488	+ 3	283	177	+ 106	+ 1,268	+ 1,311
Travancore State	10,446	8,968	+ 1,480	49,511	40,503	+ 9,008	− 39,065	− 31,537
United Provinces States				4	9	− 5	− 4	− 9

Note—The figures for Hyderabad State are not included as the statistics of Madras emigrants into that state for 1911 have not been received in time to be included in this table

V—Migration between the provinces and other parts of India—cont.

(B Madras—British Territory)

Province	Immigrants to Madras.			Emigrants from Madras.			Excess (+) or deficiency (-) of immigration over emigration	
	1911	1901	Variation	1911	1901	Variation	1911	1901
Province	278,843	262,829	8,066	302,784	700,335	397,429	- 328,941	- 337,446
British Territory	36,483	64,428	- 17,936	364,396	364,376	20,020	- 348,906	- 349,946
Ajmer Merwara	180	21	86	218	187	61	- 86	- 123
Andamans and Nicobars	65	25	27	1,680	1,200	180	- 1,434	- 1,351
Assam	204	133	81	21,697	21,571	12,876	- 24,803	- 21,418
Balechakra	129	24	103	125	164	11	- 9	- 127
Bengal	6,877	8,608	- 2,706	18,108	20,271	9,884	- 6,631	- 10,003
Bihar and Orissa	426			18,797			- 18,371	
Bombay	16,842	24,051	- 7,109	22,089	20,353	2,245	- 16,677	- 6,223
Burma	1,961	1,406	406	217,800	189,518	27,580	- 215,980	- 189,215
Central Provinces and Berar	6,281	14,088	- 7,778	6,857	8,879	- 2,622	924	8,198
Cowar	727	629	108	28,841	29,845	- 767	- 27,544	- 26,730
North-West Frontier Province	79	-	79	72		72	- 7	-
Punjab	674	1,028	- 164	1,044	918	126	- 176	- 123
United Provinces of Agra and Oudh	2,101	2,220	- 1,120	2,842	1,807	643	- 161	- 1,633
Native States and Agencies	129,399	129,461	9,069	478,295	480,879	17,279	- 278,843	- 271,498
Amber State	-	-	-	10	16	16	- 10	-
Bharat State	-	224	24	229	207	21	- 90	- 67
Bengal States	-	-	-	1,570	-	-	- 1,070	-
Bihar and Orissa States	973	-	973	18,804	6,421	12,380	- 17,719	- 8,424
Bombay States	1,518	161	1,367	1,882	1,904	111	- 325	- 1,903
Central India Agency	803	477	26	1,033	1,178	96	- 530	- 621
Central Provinces States	918	-	918	4,843	12,503	8,701	- 2,947	- 12,503
Cochin State	9,641	7,073	2,569	20,496	22,184	- 2,889	- 20,844	- 26,111
Kashmir State	26	22	4	27	9	18	- 1	- 23
Mysore State	22,803	20,277	2,526	262,803	220,723	25,836	- 170,860	- 167,486
Madras States	21,046	21,766	- 626	60,734	67,081	20,347	- 25,086	- 44,236
Punjab States	-	-	-	20	23	17	- 29	- 23
Rajasthan Agency	1,684	1,867	- 3	263	177	106	- 1,508	- 1,210
Travancore State	10,617	8,821	1,663	49,811	40,678	9,033	- 26,084	- 31,544
United Provinces States	-	-	-	4	9	3	- 4	- 9

Imperial Table XI of 1901 shows that, out of 22,364 persons enumerated in Bangalore State, 21,126 were born in Kannad District.

V—Migration between the province and other parts of India—cont

(iii) Madras—Feudatories

Province	Immigrants to Madras			Emigrants from Madras			Excess (+) or deficiency (−) of immigration over emigration	
	1911	1901	Variation	1911	1901	Variation	1911	1901
Province	1	2	3	4	5	6	7	8
Province	683	531	+ 152	802	805	− 3	− 119	− 274
British Territory	414	295	+ 119	739	32	+ 707	− 325	+ 263
Assam				12		+ 12	− 12	
Bengal	10	52	− 42	8	29	− 21	+ 2	+ 23
Bihar and Orissa				2		+ 2	+ 350	+ 173
Bombay	352	178	+ 179	2		+ 2	+ 350	+ 173
Barma	30	7	+ 23	704		+ 704	− 674	+ 7
Central Provinces and Berar	10	12	− 2				+ 10	+ 12
Coorg	4	3	+ 1	2	3	− 1	+ 2	−
North West Frontier Province	3		+ 3				+ 3	
Punjab	1	6	− 5	6		+ 6	− 5	+ 6
United Provinces of Agra and Oudh	4	42	− 38	5		+ 5	− 1	+ 42
Native States and Agencies	269	236	+ 33	63	773	− 710	+ 206	− 537
Baroda State	2	10	− 8				+ 2	+ 10
Bengal States				4			− 4	− 689
Bihar and Orissa States					689	− 689		
Bombay States		38	− 33					+ 33
Central India Agency		2	− 2					+ 2
Central Provinces and Berar States				1		+ 1	− 1	
Cochin State	2	5	− 3	3	17	− 14	− 1	− 12
Mysore State	229	153	+ 76	55	42	+ 13	+ 174	+ 111
Rajaputana Agency	7	1	+ 6				+ 7	+ 1
Travancore State	20	32	− 3		25	− 25	+ 29	+ 7

CHAPTER IV—RELIGION

(1) HINDUISM

ALTHOUGH instances have not been wanting at previous censuses of a misplaced zeal, which led a minor official to swell the number of his fellow believers by hasty inclusion of any dusky Gallo or to seek a mild satisfaction in attributing to his enemy theological views tending perilously to damnation we may safely assume that the average enumerator does not demand from his victims a reason for the faith that is in them but courteously accepts their word for whatever profession they may choose to make

2 The fact of the immense numerical preponderance of the Hindus over followers of other creeds is as patent at this census as at those precedent to it. Viewing the Presidency as a whole the marginal figures show the distribution according to religious profession of 10 000 of its people If we descend to the

Hindus	4,582	greater detail of natural divisions, we find that the index of Hinduism varies
Mohammedans	270	from 9 419 per 10 000 in the East
Christians	229	Coast Central Division, to 6,808 in the
Animists	153	Agencies, and 7 043 on the West Coast.
Others	8	Of the districts which constitute these

divisions, Vizagapatam is pre-eminently Hindu, with 9 869 per 10 000 of its population professing adherence to that faith while only in the Ganjam Agency and the tiny enclave of Anjengo where Animists and Christians respectively predominate are Hindus in a minority

3 Still acceptance of a fact need not preclude search for its explanation, nor need such search involve the dangers apparently attendant on the questioning of the fact.

4 It is well to remember that the strict connotation of the word Hinduism is racial and social rather than theological. European convention has applied the general term to the theology of those Indians who do not profess adherence to some other definitely named faith, or an absolute denial of all religious faiths. Thus alone the term "Hindu" figures so largely in column 4 of our census schedules for the ordinary Indian, when asked for his faith, is wont to specify his sect (Vaishnavite, Smavite Smarta, etc.) or possibly his caste—answers which the enumerator as a rule, though not invariably subsumes under the general head Hindu.

5 To this aspect allusion has already been made in Chapter II, where were mentioned the possibilities of increase among Hindus other than natural On such other increase a chapter on the religion of Hinduism should be silent, for Hinduism, in its present acceptance at any rate is non proselytizing

6. At the same time we may admit that Hinduism is in a sense acquisitive. If it strains at the individual goat it can swallow with cheerfulness the tribal camel some slight profession of faith, and moderate proficiency in the more conduct of ceremony are sufficient to secure for an aspiring Animistic tribe (gods included) admission within the pale.

7 But this facile, though oft given, explanation does scant justice to its great subject. If Hinduism accepts the nominal adherence of unlettered masses, it shows itself no less potent to retain a devotion which many of the most able of Southern India will scarcely pay to an empty name

Here we see foreshadowing of difficulty to which frequent allusion will be made. Vizagapatam is alone town with large Koll tract, where statistics notwithstanding, Animism is as good a label for the faith of the inhabitants as Hinduism.

8 For the believer, the truth of his belief affords an adequate explanation of its widespread acceptance. To the non-Hindu, it may well occur that Hinduism owes much of its success to the fact that it is in its essentials but a pure system of metaphysical doctrine, to which a man may give assent, without the obligation, expressed or implied in less philosophical religions, to mould his life on particular lines, and at the same time is a system peculiarly in harmony with the material environment of the minds to which it is presented.

9 Ethical considerations apart, mankind has always sought in his religion an explanation of the primal mysteries of his being—whence he came, his relation to the place wherein he finds himself, his ultimate destination. Judaism, Christianity, Muhammadanism have for their adherents cut the Gordian knot of perplexity with the sword of revelation. To their believers they offer a solution of these difficulties eminently comprehensible and satisfying—abandoning the search for unity, they present the readily intelligible duality of God and his creation.

10 More subtly philosophic than their western neighbours, Hindu thinkers have recognized the difficulties underlying the theory that something could be created out of nothing, that part of this something should return to its original nothingness, while part should possess inherently a patent of immortality. Man—this latter part—forms, as is only to be expected, the most emergent study of the human philosopher, who, viewing the matter without prejudice, must find it inexplicable that man prospectively immortal, should not be retrospectively so. Absolute mortality (annihilation) is rendered improbable by the fact of man's being here at all—for if he can come into one existence, there is nothing inherently improbable in the theory that he can pass into another. If he is in one, and can pass into another, surely he must come from yet a third.

11 To these questionings Hinduism appears to offer a ready answer by its doctrine of re-incarnation, to which all Hindus render at least an unthinking allegiance. Yet, to the sceptic, this doctrine would seem to be rather the allegorical representation of a truth, than an objective truth in itself. For in the popular doctrine of re-incarnation is not involved that of the persistence of a conscious personality, and on strict examination it seems incredible that a man should profess the belief that formerly he was somebody else, and is to be yet a third person in the future. It needs a hard struggle to disentangle our present personality from the present phenomena of our life, we find it impossible to think the phenomena of a life past, present, or to come, without thinking into it our present personality, whatever that may be.

12 For one school of thinkers among Southern Hindus a way remained. Abandoning the theory of personality in the life antecedent and that to come, Sankara and his followers reached a certain logical consistency by the practical abnegation of personality in the present.

13 Assumption of some kind must needs be made. By this abnegation, man, and the universe surrounding him, which indeed may have no existence *apart* from him, are but the manifestation in multiplicity of the divine unity, which neither begins nor ends. Man and all other temporal manifestations that surround him pass away, man does not pass into other forms, but the divine unity continues to manifest itself in multiplicity. Thus in a sense, as a particular being, man suffers annihilation, in another sense, he is immortal, inasmuch as that which constitutes him, in virtue of its self-manifestation in him, has been from all eternity, and can never cease to be.

14 It is questionable whether this doctrine would be possible in a land whose physical circumstances tend to force the sense of personality on mankind. In harsh climates man must bestir himself to live, if he dies he suffers in the process the inconveniences of cold and hunger. He finds it hard to make a living, and the experience of hard work tends to make him work all the harder. In Southern India a living is easily got, food is cheap, clothing more or less unnecessary. Vitality is not great, death is not a rending process so much as a gentle fading.

away In the chiefest glory of the southern teachers we can trace climatic influence if the practically bloodless propaganda of Sankara, Rāmānuja, and Mādhva, never made accurate the name of man and thence accursed,

The name of God,

still these three apostles scarcely possessed the fiery zeal that won the hearts of men to Paul Muhammad Loyola or Wesley

15 Widely as spread the monism of Sankara, the notion of personality died hard, in fact refused to die Sankara gave no satisfactory reason for the divine unity choosing to manifest itself in the phenomenal world It must be a very ill-advised God "said Schopenhauer himself in no better case with his theory of the phenomenal universe as the objectification of the will to live, who knows no better way of diverting himself than by turning into such a world as ours." Emergence of the phenomenal world through *Māyā* (illusion) is but a verbal solution of the difficulty: seriously considered it raises *Ādya* to a rank equal to that of divinity itself, or superior because limitative Thus the monists were driven to explain *Māyā* not as a power independent of God but simply as the eternal power or will of God to differentiate himself, manifested as that which renders human experience possible but the question will still remain whether this power forms an integral part of the divine nature and therefore demands expression in which case the absolute freedom of the divine would appear to be curtailed or whether the exercise of such power is optional, and the divine thus ill-advised in his exercise as *apud* Schopenhauer

16 Furthermore applied to human conduct, considered merely in the human aspect, such philosophy is unlikely to produce any beneficent result, if indeed it is so applicable at all The individual can in the last resort do neither good nor harm to the world which, as a manifestation of the divine unity is independent of him, even while including him as part of its manifestation he cannot influence himself, for he as individual is nothing Man's only incentive to virtue can be the perception that it is good to be good diverting his gaze from the possibility of result to his actions he must attain to a greater knowledge of his unity with all things, and allow his actions to proceed solely from the degree of his knowledge But for practical purposes we must admit that, while man as we know him, may render his assent to the unity of all things as a possible speculation in philosophy the probability of his digestion of such knowledge to the extent that it will inform his conduct as a transient phenomenon is small indeed.

17 Thus revived old dualistic faiths in the qualified dualism of Rāmānuja, which distinguished man in, though not from God and in the more positive doctrine of Mādhva, who made the severance complete.

18 But to Hinduism so described objection may as well be taken as being but Brāhmanism pure and simple, or more properly a religion of the learned, neither accepted among nor comprehended by the majority of those to whom in Southern India the term Hindu is applied Of the learned no table affords us the tale and measure but the Brāhman's table XIII shows to number but 818 per 10,000 of the total population, and 85% of a similar number returned as Hindu proportions far exceeded by the 565 and 635 per 10,000 of the Tamil Paraiyans alone, to whose simple souls these metaphysical arduities offer scant attraction.

19 Yet for this reason to deny at once a place in the ranks of present day Hinduism to the manifold worshippers of multifarious godlings, is no more just than it would be to question the Christianity of the Irish peasant, whose theological attention is concentrated mainly on the

Life, death and miracles of Saint Somebody "

or that of his Latin confrère who renders allegiance to

Saint Somebody else, his miracles, life, and death."

Nor indeed in the Southern Presidency does the denial of Hinduism "even to the lowest and most illiterate find many advocates.

20 There are, it is true, sundry mechanical criteria, in virtue of which it has, at times, been sought to determine the admissibility of classing as Hindus certain

sections of the population Of such the following questions supply an illustration Do the persons concerned (a) worship the great Hindu Gods, (b) enjoy the right of entrance to Hindu temples and shrines, (c) receive the ministrations of Bráhmans priests, (d) possess sufficient worthiness to give water to caste Hindus, (e) cause pollution by touch or proximity?

21 A means of judgment is thus at first glance provided, but closer consideration will show the necessarily superficial character of a judgment resting on such foundations

22 The most debatable Hindu may very well worship, and often does worship, the great Hindu deities * Such worship is no necessary impediment to a simultaneous adoration of many minor godlings the two acts of faith, as will afterwards be observed, at times co-exist even in the Bráhmans Again, right of entrance to a temple or shrine is in no wise an essential of Hinduism Such right is not conceded to the Shánán, who claims to be a Kshatriya, and whose Hinduism no one disputes nor in certain cases will it be allowed to the Bráhman, as such, should he lack the ordinations or consecrations requisite for the practical, or better, ritualistic observances of religion

23 As regards acceptance of Bráhmanical ministrations, there are many undoubted Hindus, who, in theory at least, reject the sacerdotal authority of the Bráhmans Among such may be mentioned the Lingáyats, now rather a caste than a sect comprising many castes, and the goldsmiths, who claim a Bráhmanhood of their own Indeed the feebleness of this criterion may well be illustrated by its application to Christianity although the ordinary British non-conformist neither asks nor receives the religious attentions of a Catholic priest, neither party is likely to dispute the Christianity of the other

24 Similarly may these other tests be tried and found wanting A Bráhman does not, it is true, receive water from the hands of a Paraiyan, but neither will he drink from the hands of a Súdra Súdra again does not invariably drink with Súdra, nor Bráhman with Bráhman Pollution caused by touch or proximity has been publicly rejected, in theory, as an essential of religion by sundry eminent Hindus, in fact, by many more, not less pious if less vocal, in the daily practice of the railway

25 On the details of this aspect of Hinduism I have nothing new to say The spirits, godlings, or devils, invoked throughout the Presidency, and the method of their adoration, have been described in Bishop Caldwell's *"Demonolatry in Southern India,"* in Mr (now Sir Harold) Stuart's census report of 1891, by the present Bishop of Madras in his *"Village Deities of Southern India,"* in Mr Thurston's *"Castes and Tribes,"* and in the Gazetteers of the several districts The inter-relation of castes in the matter of priesthood can likewise be studied in Mr Thurston's work, and in the "Caste glossary" appended to the census report of 1901

26 Whatever be their present day union or interminglement, it is difficult to imagine any original connection of the Áryan Bráhmans, and their subtle philosophies, with the gross demonolatry of the Dravidian peoples who surrounded them Philosophic Hinduism or Bráhmanism, it has already been suggested, is rather the attempt to find an answer, without the aid of a final revelation, to an enigma probably insoluble, than a religion in the sense understood in modern days Holding certain philosophical opinions, which they neither expected nor particularly desired their Dravidian neighbours to share, it is unlikely that the early Áryan theists made any serious efforts to obtain adherents to their way of thinking But satisfied with the acknowledgment of their undoubted intellectual superiority, they built gradually many a connecting bridge, between their own somewhat unpractical speculations, and the extremely material demonologies of the Dravidians

* At Chinglopat Railway Station I conversed on religion with a man, who informed me that he was a Vaishnavite Paraiyan It is not probable that by these words he expressed a philosophic acceptance of Rámánuja's dualism, but rather that he deemed himself a worshipper of one member of the Hindu Trinity, although his actual worship could not be performed within a Hindu shrine

27 In virtue of these accommodations a certain community of faith exists to-day between most so-called Hindus. The Hindu of the villages and fields worships as God the great philosophic triad much as does the unlettered Christian worshipper whose adoration is seldom consciously devoted to any particular member of his Trinity. If X, Y and Z objective and often highly objectionable devils, still engage a large portion of the peasant's spiritual attention he has about him a certain atmosphere of more subtle religious ideas, prayers, hymns, which he knows by rote, and of which he comprehends the purport although he may not understand the language. To a certain extent his *grāva d'vāda* or propitiable demons, are the saints of the West confidential intermediaries, to whom his prayers may be sent for transmission and to whom his every day necessities may be expounded.

28 On his side the Brāhman has undoubtedly clothed many of his abstractions in most earthly guise. For his every day external affairs a certain regard to demoniac susceptibilities does at least no harm for the due ordering of his household he has attached the sanction of religion to methods of clothing, shaving and other natural exercises.

29 What then is the conclusion of the matter or the present day effects of the religion known as Hinduism among those who return it as their faith? Just as every nation is said to get the government that it deserves so perhaps divinity manifests itself to various races in the way most suited for their acceptance and underlying every religion are some main ideas, ultimately identical for those who care to look nearer than the external trappings. "Whosoever comes to me through whatsoever form I reach him all men are struggling through paths which in the end lead to me."

30 Admitting that the Brāhman came as the apostle of a higher and more spiritual faith to a people, of whom many are still in the earliest stages of Animism or anthropomorphic religion, it is hardly just to assume that his present assertion of divinely inherent superiority is the result of consistently selfish design for his own temporal aggrandizement. Probably he followed quite as much as he led the course of events it was well that he did not level down, and in all probability it was well nigh impossible for him to level up. Had society been fit for the equality and fraternity of the Buddhists, the Brāhman could scarce have withstood a movement with such inherent claims to general acceptance.

(2) MUHAMMADANISM

31 In contrast to the subtle theologies and metaphysics of Hindumism the Muhammadan creed certainly possesses the merit of simplicity. *There is no God but God Muhammad is the messenger of God* is a formula easily comprehensible, and in its way well nigh all embracing. To those who demur to acceptance of its second article it may be pointed out that the prophet himself did not declare this tenet as in any way necessary to salvation while if the matter be viewed dispassionately and without prejudice it is but a logical, so far as human logic goes, corollary of the essential statement. Grant the existence of one true God, and one alone and it becomes difficult to assert that the man, who preached this faith with acceptance to the idolaters of Arabia, and whose word has been the life guidance now of a hundred and eighty millions of men these twelve hundred years, was not God's messenger.

32. It may be the natural perversity of mankind that has introduced schism and difference of interpretation into every faith originally claiming to be but the simple exposition of universal truth or it may equally well be that a religion too implicitly accepted and without the vitalizing influences of doubt and free discussion, would itself expire of sheer inanition. Muhammadanism has been no exception to the general lot, but considerations of practical convenience forbade the recording of Muhammadan sects at the present census. Taking first the great division into Sunnis and Shiāhs the request of the Shiāhs for separate enumeration has not been complied with since 1881 owing to the then ascertained paucity of their

numbers in Madras It is however an interesting fact that the only ruling Muhammadan Chief of Southern India, the Nawab of Banganapalle, is a Shiah Equally has been disregarded the division of the Sunnis into the schools following the four Imams, Noman, better known as Imam Abu Hanifa, or Imam Auzam, Muhammad, son of Idris, known as Imam-Shafai, Malik, son of Anas, and Ahmad, called Imam-i-Hanbal The followers of the third and fourth of these teachers are rarely found in Southern India, possibly because the tenets of their school are rigid, and not too easy of acquisition, and though, as pointed out by Mr Quadir Hussain Khan in his "South Indian Mussalmans," the distinction of Hanafi and Shafi, if ascertained, will at times afford a valuable clue to racial divergence among Muhammadans, detailed enquiry in this direction is of little use, inasmuch as the majority of Southern Moslems, although not for the considered reasons of the "Ghir Mukullid" school, are indifferent to or ignorant of these distinctions

33 An attempt was made by means of enquiry throughout the several districts to ascertain the respective proportions of (a) pure-blooded Muhammadans, and (b) recent converts to that religion The distinction, as pointed out by several correspondents, is technically incorrect, inasmuch as "race" and "religion" are not convertible terms, but in default of a better it is at least comprehensible

34 Although, as might be expected, no very definite information could be obtained, most of those consulted were of opinion that the majority of Southern Muhammadans were, at one time or other, though possibly at a time very far remote from the present, adherents of some form of Hinduism It may be possible to gauge the completeness of their absorption into Islam by a comparison of the Muhammadan population with the number of those returning Hindóstáni as their customary vehicle of speech For, while the number of those, other than Muhammadans, habitually using this tongue in this Presidency is undoubtedly very small, its fluent use is regarded among Muhammadans as an indication of social and even religious status, the Urdu-speaking Muhammadan being wont to adopt a somewhat Bráhmancial attitude towards the Dravidian fellow believer, who still clings to his old vernacular

35 Excluding from our calculations 1,032,757 Máppillas, whose almost universal ignorance of Urdu strikes the visitor as curious,* we are left with 1,731,710 Muhammadans, 848,061 males and 883,649 females The Hindóstáni speaking population numbers 975,064 (table X), of whom 498,077 are men, and 476,987 women We have thus a surplus of 349,984 Muhammadan men, and 406,662 women, over the Urdu speakers of either sex Of this total we may look for the greater portion among the 220,999 men, and 252,316 women, of the Labbai and Dúdékula communities, the former being as a rule Tamil converts, the latter, Telugu speakers of very doubtful adherence to any creed. The balance is probably to be found among the Sheiks, whose fellowship perforce receives most new believers

36 The conclusion thus attained would seem to be that some 56 per cent of non-Máppilla Muhammadans, either came to this country imbued with their faith, or else received it so far back that the newness of conversion has now passed from them It is however possible that the return of Hindóstáni speakers is somewhat greater than the reality, partly because of the converts' social desire for complete assimilation with his fellow believers, partly owing to a curious idea, noted by one correspondent as prevailing among the lower classes, that admitted proficiency in, and habitual use of, a "profane language" is apt to make one stand in peril of the judgment

37 As may be seen from subsidiary table II, it is only in the West Coast division, and in a lesser degree in the Deccan, that the followers of Islam constitute an appreciable percentage of the population In the total population of the Presidency they number, as already noted, but 660 per 10,000, as against the 8,892 of the Hindus In the districts they loom largest in Malabar, home of the Máppillas,

* At the same time as noted in Chapter XI new are of good Muhammadan descent on one side at least while their present race is unquestioned

and in South Canara, where the same sect by far predominates. In the little states of Banganapalle and Sanddr, and the Deccan territories of Cuddapah, Kurnool, and Bellary.

38 Their rate of increase (11 per cent.), greater than that of the general population and of the Hindu community may be attributed in part to their more virile nature and habit of life—a doubtful point treated more fully in Chapter II—in part to the fact that Islam, unlike Hinduism, recognizes in theory at least, the duty or desirability of proselytism. This latter supposition is strengthened by observation of an increase of 14 per cent. among the Mappilla community who number some 87 per cent. of the total Muhammadan population and among whom is found a more living interest in the faith than elsewhere in Southern India. There is the well known theological college of Ponnani,* where too is found an association (Mouanath-ul Islam Sabha), which gives religious instruction gratuitously to converts and renders material assistance to those under instruction.

39 But if elsewhere systematic proselytism as most of my informants report, has now become a thing of the past, such progress, apart from natural increase as the faith may make must be due to its inherent attractions, or to the accommodations which it is ready to make with existing circumstances. Although the recorded exploits of Tipu and Hydr and the silent witnesses afforded by the conversion of Hindu shrines to mosques, as at Pennkonda where Baba Fakruddin's *surat* blossomed and still grows suggest that the hand of Islam was once laid heavily on Southern India, it need hardly be said that the era of forcible conversion has long since passed away †

40 Spiritual wrestlings being out of place in a census report, it were well not to criticise the theoretical superiority or inferiority of rival faiths. But, whether from design or from the insensible influence of environment, there can be no doubt that certain compromises now exist in Madras between Muhammadanism and Hinduism. Propitiation of disease-godlings, worship of patron saints and local deities, veneration of relics, practising of the black art, divinations of the future, Hindu ceremonies at birth and marriage (though not as a rule at death) all practices sanctioned by the poet Halî † abound throughout the Presidency and render the stern simplicity of Islam more attractive for its rural followers.

41 A particular example of such compromise may for purposes of illustration be noted in the case of the Dedekind—a community numbering 71,612 souls, of whom

Panadzi is moreover the residence of character somewhat primitive in the 19th century habit, of whom I have received the following curious account:—

He is called Park-bat'ly'a, Theagyal, and is more than 80 years old. His children or never washes his person or his neatly dressed, black smock, speaks rarely and sees few people. He is much revered by Kharthar and Mipshidha. Offerings are made for him in many mosques of Malabar, and sometimes similar offerings for him on the road side under trees all over South Malabar, to wait collection by him about three or four times a year. These offerings are regarded as taxes by all classes of the population, and though there is nothing to prevent any one from collecting and selling them, the Theagyal rarely has to complain of loss. He has great reputation as healer of the sick. The method employed is to tap the sick person lightly with sticks, rubs Christian scripture he does not operate from a distance. Until more modern means he has no sick for money and the offerings about offerings (worth about Rs. 1,000 a year) are appropriated by the members of his family for the maintenance of the sick and themselves.

↑ Mr. Shamsud Karimullah Paraki, to whom I am indebted for an admirable note on South India. Mahaswamy-Saunders, gives me the following curious instances of Hindu revenging. At Combarjore he discovered some inscriptions led by Hindu as portraying the power of revenging palace and other affronts. On digging up and clearing this stone he discovered thereon an inscription commemorating destruction of some Hindu shrine by an emperor of Aśvameśvara, and the devotion of its revenues to Modern charity! On another year Hindu temple the same emperor found Pāṇini inscriptions, commemorating the pulling down of temple and the erection of mosque in its place. Per contra, he mentions the 4 last to the Brahmins of Combarjore, about 1716 A.D. by order of Mahaswamy-Saunders, as restoring the image of Vishnu from Udairipatnam, whither it had been removed in 1609 on account of Mahaswamy-Saunders. From

† If stranger (other than Muslim) works as a soldier he is (considered as) heretic.

H that says that God has you in heaven.

II but workshops fire in barracks.

H that stimulates subjective to start to breathe.

But the Machine (That blew them) here wide Airl.

They can worship with hypocrisy as thing they like.

If they like they can make prophet God.

Eraft intends to the rank of the prophet.

Make offerings over graves day and night.

Invoke the blessings of the Martyrs.

The Unity does not suffer by these as/

Kellogg is not disturbed, nor do the contents of the fifth disappear

the majority are found in Cuddapah, Kurnool, and Anantapur. Of them, an educated Muhammadan doubts "if they ever think of such a thing as salvation." They worship their tools on Bakrid day, as do Hindus on occasion of the Dusserah, they adopt both Hindu and Muhammadan names, they do not go to mosque, or pray according to the rites of Islam, but offer promiscuous vows to Hindu godlings and Muhammadan saints. Even in their chiefest orthodoxy, the performance of Fatheha on the occasion of a death, there are certain quaintnesses. If such be not performed, the soul of the deceased is apt to become an evil spirit, while, as it undoubtedly partakes of the funeral bakemeats, the lid of the cooking vessel is kept half open during the ceremony, to save the spirit the trouble of opening it. The dreadful contingency of a Mullah not being at hand on occasion of need (the Dúdekula himself has no store of Korán verses) is thus guarded against. A bamboo tube is washed, when the Mullah is requested to repeat half a dozen Fathehas into it. The tube, thus filled with sacred breath, is stoppered with clean rags, and secured to the roof with a well washed rope. When occasion arises, the man of the house takes down and unstoppers the tube, which he passes over the cooking vessels, the while repeating the name of the deceased. Careful not to exhaust more than one of the Mullah's repetitions he closes the tube, and puts it by till occasion next calls.

42 Similarly a knife for the slaughter of sheep or fowls can be sanctified by a Mullah for a Dúdekula ignorant of the article of cutting.

43 Nagore, seven pilgrimages to which are said to equal one to Mecca, strikes the visitor as more Hindu than Muhammadan. Hinduism and Muhammadanism have here so far amalgamated that "the Hindus assist the Muhammadans in carrying their God Allah in procession"—a startling statement by one of my correspondents.

44 Moreover even beyond the broad distinctions which race, occupation, and education are wont to draw 'twixt the followers of every religion, there may be found certain traces of the Hindu "caste" idea existing among Muhammadans in Madras. Here a Muhammadan, although he may not acknowledge the eminence of a Bráhman, yet very frequently reflects his Hindu environment so far as to show a quite Bráhmanical dislike for the Pariah. The train of thought thus started may persist in his attitude towards divers members of his own community.

45 Some curious reports of sections considered "low" have reached me from various districts. At Kilakkalai and Periyapatnam in Rámnád lives a strange community busied with diving for shells, and one from which other Muhammadans keep aloof. Of a similarly circumstanced body I hear in the Nannilam taluk of Tanjore. In Kistna, the Muhammadans who follow the professions of barber, butcher or skin dealer, appear to accept among themselves the Hindu estimation of these arts. The contemptuous name (referred to in Chapter XI), bestowed by arcients of the church on new made Sheiks, scarcely suggests that all are, *primá facie* at least, equal in the eyes of the true believer.

46 In certain communities apparently homogeneous, such as Dúdekulas and Rávtuttans, we find the characteristic Hindu formation of endogamous sub-sects, territorial and occupational. Family endogamy is a Muhammadan characteristic, which, if the family be or become sufficiently large, is apt to lead to formation of a small endogamous caste.

47 But a detailed study of Hindu influences on Muhammadanism is beyond the scope of this report. Both creeds go far outside what is considered the province of religion in other countries, in the minute regulation of social and personal details of conduct. A certain resemblance in such regulation is less surprising than would be absolute difference.

48 Just as too much is habitually made of the backwardness of Muhammadans as a class, so ascription to their creed of responsibility for such backwardness as may

be, is certainly unjust. Knowledge of a foreign tongue (English)* addition to the clerical profession success in passing examinations when all is said and done these are somewhat artificial criteria of the progress of a people. If less receptive and industrious than the Hindu in acquiring a knowledge of rule and sanctioned usage the Muhammadan is not infrequently the readier of the two to handle a situation which has to create not follow a precedent. That his creed is not *per se* antagonistic to the light its earlier and purer history shows †

49 Yet the need of constructive reform within the faith to-day in Southern India few of its most ardent admirers will deny. The progress of modern thought and liberalism has abated the old priestly governance but as yet little replacement has been attempted. Whereas a moslem friend tells me that in his youth he saw two Muhammadans publicly flogged by order of the *Jamaat* for immorality and drunkenness that in those days the Patel commanded more influence than any modern official to-day another writes that *Jamaats* are dead mosques are not looked after Muhammadan endowments are abused the people are either ignorant of their religious duties, or else slothfully indifferent to their performance. The need is for some Socratic gadfly to sting the lazy into action, some modern Ezekiel to see new life breathed into dry bones—*Eraserius abquis*

(8) CHRISTIANITY

50 Some seventy four years ago a celebrated philosopher writing on the subject of religion spoke of 300 bribed souls, "notable for immorality as representing the result of Christian missionary enterprise in India. Even granting that the philosopher's ignorance of India was on a par with that of most intelligent dwellers in Europe it is interesting to contrast with the assertions of the past the facts of to-day when the Christians of the Southern Presidency alone number 1,208,516 or 289 per 10 000 of its total population

51 Excluding 40 928 European and Anglo-Indian Christians, whose faith may be described as ready made and whose most interesting feature is that atheism or agnosticism on their part is considered equivalent to acceptance of some form of Christianity we find that Indian Christians have increased during the decade by 168 964 or 17 per cent.—a rate more than double that of the increase in the total population, and one which compares favourably with an increase of 8 per cent. among Hindus, and 11 per cent. among Muhammadans.

52 Granting that a marked increase of adherents is but what one might naturally expect in the case of a religion actually and avowedly proselytizing it may be well to consider what attraction such faith can offer to those whose allegiance it desires to win

53 There has been at all times a tendency to attribute the progress of Christianity in India to the material advantages associated with conversion. Applied to the case of converts of good position, on whom conversion frequently entails material loss and social inconvenience, the statement is absurd: in respect of the out-castes of Hinduism such criticism has a certain foundation, but, if rightly considered, is not one at which the Christian church need feel alarm. It is no more sensible to attribute the conversion of an unlettered Paraiyan solely to a reasoned preference for Christianity as a speculative doctrine, than it is just to attribute the continuance in Hinduism of the keen witted Brahman to an admixture of selfishness and ignorance. Nowadays many missionaries are emphatically and with justice of opinion, that adoption of Christianity brings with it material benefit, ‡ under ordinary circumstances not an unnatural consequence or concomitant, of moral and intellectual improvement, to certain classes from which converts are obtained.

It may be seen from Chapter VIII that in proportion to their numbers the Muhammadans are but little behind their Hindu fellow countrymen in this respect.

* Such as the history of *Don Quixote* in Spain.

‡ Some *renard* souls among them have written to me that K.D.'s occasionally adopt Christianity in the hope of compelling police surveillance.

54 The hope of a decent life on earth is not any more, or any less, a bribe than the hope of a blissful eternity hereafter. To apologize for the conferring of such material benefits as naturally and inevitably arise from education, and especially, in India, from female education, self-respect, and escape from social thralldom, is the merest nonsense. It is neither good Christianity, nor good sense, to offer the Paraiyan the arid stone of theological speculation, while he lacks the bread of humanity. That the Paraiyan should desire to escape from the social slough, to which Hinduism has consigned him, is perfectly just and laudable, it is natural that he should look for, and fortunate that he should find in the missionary, some one who has the power and the will to assist him to the accomplishment of his desire. Absolute famine very probably does give the final impetus in many cases, the conversions of 1873 in the Nellore district were doubtless thus influenced, but are in no way discredited by the probable reasoning of the converts that, once received into the Church, they would be kept alive by the Church's best endeavour.

55 It has been assumed in the preceding paragraphs, and the assumption is corroborated by the testimony of sundry missionaries, that Christianity finds its new adherents chiefly amongst the outcastes of Hinduism. *A priori* the assumption is reasonable: a religion which teaches that all men are equal before God in merit, or lack of merit, is hard of acceptance for a man who holds as his fundamental tenet that all men are not equal, and that he himself is at the top, or near the top, of the ladder of merit. It is far easier to make Subbigadu believe that he is as good as Periyasami Aiyangar, than it is to convince Periyasami Aiyangar that he is no better than Subbigadu. Between Muhammadanism and Christianity in India, the resemblance is, in many practical, and even theoretical, respects too great to render probable any considerable transfer of allegiance from one faith to the other.

56 It is probably incorrect to imagine that Hindus, still less Muhammadans, of the better and more educated classes, are actuated by any fanatical spirit of opposition in their relation to Christianity. In general it is scarcely to be denied that the cosmopolitan apostles of modern Hinduism have borrowed, or at least derived a quickened interest in, ideas of social service, and of a faith concerned as much with the welfare of one's neighbour as the salvation of one's solitary soul, from study of the Christian writings, and from the precept and example of Christian teachers. In particular I have myself seen Bráhmans attend Christian services, I know of a Bráhman who presided at a missionary meeting, and various missionaries have informed me of material assistance in the shape of money, grain, and cattle, received from orthodox Hindus and Muhammadans. The question of caste apart, such opposition as the new-made convert has to encounter, springs often from economic rather than theological reasons. Under the Hindu system the "untouchable" occupies in the villages the position of a serf, and one of the immediate effects of conversion is the commencement of deliverance from his bondage. Thus from orthodox Malabar an Indian clergyman quaintly states as the advantages of conversion, "that the convert becomes fully entitled to the eternal peace of Heaven and has not to leave the road at the approach of a Bráhman." In Nellore several of the erstwhile serfs appeared at a recent show in the rôle of successful exhibitors of prize cattle. Entirely commendable as is this uprising, its immediate effects on village economy are disconcerting, and it is simply in accordance with human nature that some active opposition should manifest itself. The Panchama convert is reminded sharply of the debts that he or his ancestors have contracted to the village magnates, he finds it difficult if not impossible to obtain land on darkhast, water difficulties crop up, occasionally that fine old Indian war-horse, the false case, snorting takes the field. But the general testimony is that in time things adjust themselves, and that in his spiritual adviser the convert does not lack a temporal defender.

57 Turning to subsidiary table II, we find that the natural divisions range in point of Christianity, from the East Coast South, with 494 per 10,000 of its inhabitants Christian, to that of the Agencies, where, although proportional increase is greatest in later years, but 84 persons in 10,000 have as yet been gained over by

missionary endeavour. Excluding as in some respects abnormal, the Nilgiri district and those of Anjengo and Madras, one recognizes with a certain sense of historical fitness the pre-eminence of Tinnevely and Rámnád (1st and 4th); in which districts, if we disregard the recent severance of the latter from Madras, the progress of Christianity will be for ever associated with the immortal names of Francis Xavier Robert di Nobili and Jean de Britto. Next to Tinnevely comes South Canara, home of an old Christianity almost exclusively Roman Catholic whose early struggles and dissensions have been set forth by Father Francisco Xavier de Santa Anna.*

58 Gunthir third on the list with 729 per 10 000 of its population Christian and an Indian Christian community numbering 123 480 souls, represents in the main the later activities of Baptist and Lutheran Missions, whose adherents number respectively 60 000 and 45 610. At a decent interval follow Rámnád (Roman Catholic), Kurnool (Baptist and Anglican) Trichinopoly and Tanjore (Roman Catholic) in close order with Christianities varying from 462 to 380 per 10 000 of their total populations. The lowly position of South Arcot (11th) may cause some surprise when it is remembered as the home of Monseigneur Bonnard one of the finest minds of later day missionary enterprise.

59 "He, said his successor Archbishop Lacouenan, launched India into the Catholic movement. The chronicler of the French "Foreign Missionary Society" thus describes him. He was not a man of strikingly brilliant intellect but he was methodical and industrious to a degree, and his powers of work were extraordinary. With unflagging enthusiasm he combined a perfect balance and candour of judgment, and that uncommon gift, *common-sense*." His powers of organization and that keen insight into human nature, which enabled him with equal effect to offer the kindest encouragement, as to the weary Father Freaud, or administer the sternest reproof as to Father Mehay on the occasion of his adventure into the horse trade, can be appreciated in the history of his episcopate which lasted from 1838 to 1861. He died at Benares when engaged in an apostolic visitation of all India. For the outside world his fame has been somewhat overshadowed by that of his remarkable though not entirely agreeable predecessor Father Jean Antoine Dubois.

60 But his great influence was not confined to any one district: it can be seen in the general progress of his church in the Southern (Tamil) country. In view of the comparative ill success of the Roman Catholic church among the Telugu people deplored by the writer of a recent History of the Telugu Christians, it is interesting to speculate as to what might have been had not the choice of Monseigneur d'Hébert in 1838 called Father Bonnard from this people to the episcopacy at Pondicherry.

61 Thus far Christianity in general. With the uncomfortable reflection that he were well enclosed in triple brass, who, in a census report, would essay an estimate of the varying degrees of spiritual attraction or merit inherent in the creeds of the several Christian Churches, we may proceed to some consideration of the figures shown in subsidiary table V.

62. Calculations based on the total figures of 1901 and 1911 show the distribution of 1 000 Indian Christians. The suggestion of these figures is that Protestantism is gaining ground on its older rival, that the Syrian church is progressing rapidly and that disappearance of indefinite beliefs indicates an improving accuracy of enumeration. But in their acceptance a certain caution is necessary. The increase in Syrian Christians is confined to one district (Malabar) where progress during the decade from 1,193 to 31,016 is obviously incredible. Suspicion becomes practical certainty when we note that, in the same

	1811.	1901.
Roman Catholics	879	637
Protestants (of 1 sects)	401	308
Syrians	20	3
Indefinite beliefs	4

Old Portuguese manuscript records in the possession of Father Chabot of Parícutepet, Coorg, translated for me by Father Anselme, Principal of St. Bede College, Madras.

district, Roman Catholics have decreased during the decade by an almost equally large number (16,000) The irresistible conclusion is, either that in 1901 some 16,000 Romo-Syrians were wrongly classed as Roman Catholics, or that a similar but inverted mistake has occurred at the present census Of the two alternatives the former is by far the more probable, inasmuch as in 1901 Romo-Syrians were not separately recorded. In fact a lengthy memorial on the subject, addressed to me by the community before the census, leaves practically no room for doubt on the subject

63 But after all allowance has been made, it is sufficiently clear that, while the

Roman Catholics
Anglican
Baptist
Congregationalist
Lutheran

79
269
191
459
350

Roman Catholic Church is at present preponderant, Protestantism is rapidly drawing level If further proof be needed, it can be found in the marginal figures, which show the rate of increase per 1,000 in the Indian adherents of the several

sects In seeking an explanation we may dismiss as equally unworthy the suggestions of too zealous controversialists, on the one hand, that the Catholic Church is complacently and consciously indifferent to a retention of Hindu observances by its converts, to an extent that renders their Christianity a mere empty name, on the other, that Protestantism in many cases gains its adherents by direct bribery

64 Two facts are obvious One, that Catholicism has been far longer in the field, its missionaries had penetrated into India before some of its competitors had even come into existence anywhere the other, that Protestantism is now by far the better equipped of the two, in point of material resources, for its undertakings

65 In the missionary system of the two churches we may notice certain salient points of difference The Catholic missionary who arrives in India has quitted his native land for good he remains at his post till death relieves him * This sacrifice is not required by any Protestant mission, and is in fact prohibited by at least one Arrived in India the Catholic missionary to a large extent cuts himself off from European society, with which his Protestant confrère keeps in touch, while the Protestant missionary is as a rule assured of a tolerable subsistence, the Catholic priest brings to its highest perfection the art of living upon nothing

66. As to the theoretical advantages of either course there is something to be said Prolonged and unchanging residence must undoubtedly gain for the missionary the closer acquaintance of his parishioners, severance of all ties with his native country perforce quickens his interest in the country of his adoption Again, though it may be doubtful whether a foreigner can ever perfectly comprehend the Indian, he is at least more likely to succeed in his attempt, if he lives entirely with Indians and so, of necessity, in conformity with their mode of life while renunciation of worldly comfort and advantage implies a certain tinge of that asceticism, which has always appealed powerfully to the religious imagination of the Hindu

67 On the other hand, experience shows that too prolonged residence in a tropical climate is apt to sap the energy, and dull the enthusiasm of the European Abandonment of his natural society, for one in most cases on a lower intellectual plane, may approximate priest and parishioner, but may very possibly do so by the bringing down of the priest, rather than by the uplifting of the parishioner, asceticism, however admirable and sympathetic to the Hindu, is yet somewhat reminiscent of the underlying selfishness of the Hindu ideal, wherein the penitent seeks first his own salvation, and in practical life provokes the question whether one's power of doing good is at all proportioned to the discomfort attendant on the doing

68 But, after all, the ordering of his private life is the missionary's own affair In forming an estimate of the appeal of Christianity to the Indian, the most important practical point to consider is the attitude adopted by the several churches

* A remarkable example is the career of Father Jarrige, whose missionary life in the country extended from 1819 to 1889

towards the idea of caste in which idea, inseparably bound up with the religion of most Southern Hindus, is found the chief stumbling block to conversion. This assertion was vehemently denied, it is true by Monseigneur Laouenan. Daily experience proves abundantly that there is no precept of the scriptures or of the Church which cannot be observed and which is not observed no Christian virtue "which cannot be practised or which is not practised by those living in conformity with this institution (caste). But the Archbishop, it may be surmised, had in mind established Christianities rather than the attempt to establish Christianity and in respect to this latter endeavour there may be quoted against him the opinion of such early missionaries as Father Caron S.J. who states that this institution of caste is a great obstacle to the progress of the gospel especially in places where we have but few or no Christians and Father de la Lano: This (caste) is one of "those obstacles for which there is no remedy. God alone can remove it by some "extraordinary means of which we are totally ignorant.

69 To the material advantages of conversion to the outcast allusion has been made in paragraphs 50 and 53 in fairness it must be admitted that permission to maintain the gateless barrier of caste between himself and his humbler brethren may be an inducement quite as potent for the high caste man as somewhat problematical rice and schools for the Parayan.

70 Broadly speaking it may be said that the Catholic Church tolerates the Protestant Church condemns this idea of caste. There is doubtless much argument to be advanced on either side arguments against toleration of Indian Pharisaism suggest themselves readily enough on the other hand it is a reasonable plea that the high caste convert comes already equipped with a social and religious philosophy which may be directed and modified while the attempt to force upon him a totally new scheme of life unacceptable to a mind moulded by the tradition of centuries, is foredoomed to failure both in theory and practical result.

71 Thus for example Monseigneur Charbonnaux: The Native congregations "of Southern India have been founded on the principle that, to be baptized a man need not renounce his own caste and nationality so that though they are not "Hindus, if that word be used in a religious sense, if on the contrary it is used in "its natural and geographical sense they are Hindus as well as their (fellow) countrymen. They have always been so, and are accepted by all to be so with the rank and rights of their respective castes."

72 His arguments as well as those of Monseigneur Laouenan seem to be founded on the theory that caste is purely a social regulation. It certainly is this, but at the same time is something more: "Caste means to the Hindu more than social standing"—(History of the Telugu Christians by a Father of the Mill Hill St. Joseph's Society)

73. The great bishop of Dravipare * smote this stubborn rock with the sledge hammer of common-sense in a letter to his missionaries. Imagine that the idea "of caste with which you have grown up is rooted in you as the roots of your life, "that like most Indians you cannot conceive the existence of a civilized society without caste, without those external marks of religion and social standing, which serve as a guide of daily life in your country. Imagine then that a few "strangers, whose manners and social customs horrify you urge you to abandon the worldly beliefs the religious practices handed down among you from father to "son deify the gods that you adore, and ask you to accept a religion which you "regard as made for persons more spiritual than yourselves, and for you impracticable ask you to accept them as your spiritual leaders, when their disciples are "but objects of contempt for you and for your fellow countrymen!! Do you think that this outraging of your susceptibilities of your ancient prejudices, would gain "anything from you? I think not. Show tact then handle this people with "discretion."

74 The practical outcome of the matter is that among high caste people the Roman Catholic Church alone has made appreciable progress. No direct proof, it is true, can be adduced of this assertion, inasmuch as no attempt was made to ascertain the position of converts prior to conversion. It has been controverted by Monseigneur Laouenan "so far as I have been able to observe conversions to "Protestantism are comparatively more frequent among the upper castes, among "the lower castes to Catholicism." But he admits that he puts forward this statement with hesitation, and latter day testimony seems to be against him. As an example of such may be quoted the Rev D Kuss "It would appear that the "Catholic population of the Telugu-speaking people is in round numbers about "45,000. Of this 78 per cent is caste and 22 per cent non-caste."

75 Finally the numerous protests made against this omission by Catholic congregations, and their objections to the inclusive term "Indian Christian," indicate with sufficient clearness that these people deem themselves to possess something which they are solicitous not to lose. The absence of such protest by any Protestant congregation may be taken as an admission that these Christians did not originally possess any caste (Paraiyans), or else have acquiesced in the idea of its abandonment.

76 The Catholic Church is one and indivisible,* Protestant sects tend rather to resemble the sands of the sea. Among non-conformist missions a tendency towards unity has of late manifested itself, resulting in the formation of the "South Indian United Church." The Union includes the London Mission, the American Madura Mission, the American Arcot Mission, and the United Free Church of Scotland. An attempt was made to tabulate the number of persons returning themselves simply as members of this union, or of any body that could be recognized as affiliated to it. The result, which may be seen in the margin, is not entirely satisfactory. The United Free Church of Scotland, it will be observed, does not figure at all, its adherents have obviously been returned as Presbyterians *tout court*, possibly as much because of the difficulty that the writing of the church's full name would present to the average enumerator as for any other reason. "Protestants unspecified" who number 11,040, probably include, as well as members of the Anglican Communion, many adherents of well-defined dissenting sects.

London Mission	22,045
American Arcot Mission	5,478
American Madura Mission	14,787
South Indian United Church	2,070

77 In table XVII all Christians have been classified in accordance with the established terminology of sect, not always very happily. For example those belonging to the London Mission have been ranked under "Congregationalist," although that mission is in fact undenominational, and permits considerable latitude as to view of Church Government.

78 The Syrian Church, a thing *suu generis*, is hardly a proselytizing body, although I am informed that at times Indian Roman Catholics, at loggerheads with their parish priest, are wont to inflict an ingenious annoyance on the good man by styling themselves Romo-Syrians, or Syrian Catholics. The remarkable increase in the number of its adherents in Malabar has already been explained. South Canara is the only other district to claim any other appreciable number of the faithful, these as in 1901 belong to the Jacobite sect.

79 In the census report of 1901 a certain amount of detail was given as to the origin of the different Syrian sects. Recapitulation is unnecessary, all the more so as an educated Syrian, consulted on the matter, gives it as his opinion that existing differences are of little intrinsic, as opposed to accidental, importance. The interesting point about the community as a whole is its existence as an Eastern Christianity untrammelled by European or American leading strings. Judging from the frequency of its appearances in Southern Law Courts, the faith is in no danger of dying for lack of the stimulus of internal dissension.

* Theoretically at least. God at times seems to have played Barnabas to the Roman Paul with tolerable spirit and success.

(4) ANIMISM

80 Religions in Imperial table VI and in the sections of this chapter purporting to give a brief account of each creed, have been arranged in accordance with the numerical importance of their adherents. A closer correlation of "Hinduism" and Animism would be more logical and appropriate in view of the difficulty already alluded to in paragraphs 26 and 27 *supra* of determining the relation between the highly metaphysical * faith of the speculative Brāhman, and the more theological * views of many if not of the majority of the inhabitants of the Presidency

81 Column 8 of the standard census schedule provided for entry of the faith professed by each person enumerated. But whereas the followers of well-defined creeds, such as Muhammadanism, Christianity Buddhism Zoroastrianism etc., were unlikely to give anything but a perfectly clear answer as to their beliefs it was obviously an impossibility to rely on the average enumerator for a scientific discrimination between "Hinduism and Animism."

82 Accordingly a rough and ready criterion was applied in the abstraction offices. The entry of "Hindu" in column 8 was accepted as proof of the Hinduism of the person enumerated while entry there of the name of his tribe or so-called caste was held sufficient warrant for classing him as an Animist.

83 This procedure adopted from previous usage has given results satisfactory on the whole, although, as will be noted, involving some curious discrepancies in detail. In view of the assimilative nature and progressive spread of Hinduism, in the last resort a system of social governance rather than of religious faith, it is not surprising to find in the decade a decrease of 3 359 or 5 per 1 000 in the ranks of the Animists. On the other hand an Animistic increase from 3,886 to 65 780 in the district of Nellore is obviously incredible and as obviously due to the enumerator's theological predilection which in 1901 returned 62 609 out of 65 318 Yānādis as Hindus, and ten years later classed 64,119 out of 1 791 of the same people as in point of religion "Yānādis" pure and simple and therefore Animists. Yet the method has given a curiously interesting result in the disclosure of some 7 000 Animists among the Kāpus, whose Hinduism no one calls in question. Were such persons found in Kistna, Nellore, or Cuddapah, the return could be unhesitatingly put down as an enumerator's mistake. Their existence in the Vizagapatam agency suggests, if they be indeed the same people as the Kāpus of the plains, the possibility of assimilation to their aboriginal surroundings, so complete as to render them forgetful or careless of their claim to inclusion in Hinduism.

84. Detailed enquiries as to the customs and beliefs of people generally regarded as Animistic, especially with reference to Hinduism addressed to those in a position to have particular knowledge of the subject, found a ready and courteous response. For much valuable information I have to thank the Rev J J Vulliam, M.C.S., A. C. Duff, I.C.S. G H. Welchman G V Ramamurti, H R. Bardswell I.O.S., A. Whitehead Dinabandha Pandu, B H Barlowe-Poole, and many others.

85 It may be assumed that of Animism whatever it may be, the dwellers in the agency hill tracts are far more truly representative than the wandering tribes of the plains. Of the former I shall take as representative the Khonds and Savaras, both because I have some personal knowledge of these peoples, and inasmuch as the information furnished to me in their respect is fuller and more detailed.

86 It is true that the Khond whose dwelling neighbours on the plains tends to come under the influence of Hindu thought. Resort by the Khonds of the Udaya giri taluk to Hindu temples at Chokkapudi, Bellagunta, and Kullada, a pilgrimage probably made with the pious hope of offspring, serves as an example of such tendency. But among the people as a whole there is little trace of an approximation to Hinduism. On the social side, the idea of caste the touchstone of Hinduism, is not innate in them. The Khond potter the Khond herdsman, and the Khond

I use these words in the sense implied in Auguste Comte's law of the three stages. Comte would, I presume, have regarded philosophical Hinduism as development, natural in point of time, from what is here called Animism.

cultivator will eat together and intermarry Khond and Páno will drink together * Restrictions there are in point of marriage, the Khond will not recognize as a Khond the offspring of a union between Khond and Dombo, or Gahanju and Khond But this refusal springs from the European idea of class, rather than from the Indian idea of caste, the Khond regarding himself as the social superior of Dombo or Gahanju

87 Again among this people the idea of permanence of marriage, at least on the woman's side, and of female chastity anterior to marriage does not obtain A marriage is readily dissolved, it may be for reasons, such as sterility or lack of male offspring, similar to those prevailing among Hindus, but such dissolution is no bar to another alliance on the part of the wife The total absence of any ideas as to female chastity is sufficiently indicated by the fact that "unmarried" Khonds of either sex live, not separately and in their parents' houses, but promiscuously in a building allotted for this purpose

88 On the purely religious side, it may be said that the Hindu doctrines of Karma and re-incarnation are absent The former is beyond the Khond's mental grasp, as is doubtless the latter in its Hindu form Mr Duff mentions one case in which a Páno, at a Khond birth ceremony, suggested that the soul of an ancestor had entered into the new-born infant, but he points out that Pános, although often Khond speakers, and not too readily distinguishable by strangers from Khonds, have long had more intercourse with the Hindu plains than the Khonds An idea of the spirit's survival after death, and of its possible temporary transference during life-time, undoubtedly exists, the belief being universal that the spirit of a man killed by a tiger guides the tiger in his search for a fresh victim, while a frequent cause of divorce is the assertion of a husband that his wife has become a nocturnal tiger, preying on the children, fowls, pigs, etc, of the village Again on the third day after a natural death is performed a ceremony known as "*pideri taphu*" (bringing of the devil) A spider (*Kruma-croho*) is brought from the burning ground, kept for a day, and propitiated with rice, meat, and a new cloth, apparently under the idea that it represents a malignant re-incarnation of the deceased A woman dying in child-birth becomes a "*silungudi*," a fearsome devil, whose malevolence takes the curious form of making her brothers-in-law laugh themselves to death A precautionary measure is to nail the corpse to the pyre by forehead, hands, feet, wrists, knees, fingers, and toes

89 It is when we descend to the detail of what the Khond does believe, from the generality of what he does not, that the difficulty of distinguishing his Animism from the Hinduism of the uncultured villager becomes fully apparent An account of his divinities † would serve, with very small modification, for a description of the ordinary Hindu village deities and their worship

90. Chief of the Khond gods is *Bura Pēnu* with his wife *Pitēri* (possibly a Khond form of *Pidari*) He is worshipped as god above (*Sēndo Pēnu*), and god beneath (*Nidē Pēnu*) He is the creator of mankind, and has under him a host of subordinate gods

91 *Dondo Pēnu*, the god of punishment, dwells amid some sacred trees near every Khond village Cut one of his trees, and you die quickly and unpleasantly

92 *Loha Pēnu*, the god of iron, directs your arrows against the foeman, and averts their counter shafts

93 *Odu Pēnu*, god of the outside, undertakes the general surveillance of the village, which he may not enter In his task he is assisted by *Dandere Pēnu*, the door-keeper, who guards the back of the village, for a fee of fowls and eggs, by *Darm Pēnu*, who watches the inside of the village from beneath a heap of stones,

* I saw a hillman refuse food offered by my Brahman assistant. But in the refusal there was no idea of caste horror as "because I do not know you, and I am afraid of you" He was quite ready to accept a meal from a local Hindu official whom his experience had shown him to be innocent of poisoning or purging design

† For this present account I am indebted in particular to the Rev J J Vulliamy

where he dwells in the fragrant companionship of a rotten egg by *Teké Pénx* the god of vessels, who guards the property of the house and by *Goheli Pénx* god of the stable who protects the animals from marauding tigers.

94. *Karag Pénx* the unknown god, requires propitiation when a person sickens without apparent cause *Djodi Pénx* of the rivers protects women with child *Oda Pénx* drives birds and beasts from the crop

95. This list does not exhaust the worshipful capacities of the Khonds *Murdo* and *Rugo* (small pox and cholera) figure on his list on the way from Kurtuh to Mahasingi dwells a god whose chief activity consists in the making for tobacco the god of precipices is found on the road to Korada the hot spring of *Tapiapénx* receives frequent *páys*. If ancestor worship strictly speaking does not prevail there are stories of *Tummers* who founded Tummeriband, and of the giant Khonds who brought the Nalobhousos to Mahasingi

96. It may be that Khond a hilly inaccessible country, with its feverish climate, has prevented the intersection of his orbit with that of so-called Hinduism. Did opportunity offer he would probably enter the Hindu fold bringing with him his gods, as easily as many another Dravidian demon worshipper has done and receive in time a tincture of deeper and more spiritual religious ideas with a greater fixity and seemliness in his social regulations.

97. The religious beliefs of Savaras appear to have undergone considerable modification in the decade that is past. In 1901 of 183,169 Savaras but 24,906 were classed as Hindus a total which has more than doubled in 1911 when 56,052 out of 184,128 are so described.

98. Of the Savaras of Rámagiri and those of Paríákimedi I have received detailed information from Messrs. Dinabandha Pandu and G. H. Welchman. The complete disagreement of their accounts which in each case are founded on undoubted knowledge of the people described indicates the difficulty of any general statement as to religious belief.

99. Mr. Dinabandha Pandu divides the Rámagiri Savaras into nine sections, of which he considers five to be Hindu for all practical purposes and four purely Animistic. Mr. Welchman considers his Savaras as so slightly tinctured with Hinduism as to be without its pale, but curiously enough finds among them some faint trace of Buddhist ideas.

100. If they do not worship the diseases themselves the Animistic Savaras of Rámagiri are wont to propitiate certain divinities on the outbreak of cholera or small-pox. Although one of such deities has a Hindu name *Takurénx*, the Savaras specifically deny its connection with the Hindu pantheon. By certain sections though not by all *Thalhs* symbolized by a stone kept in each house with a bundle of peacocks feathers by its side is worshipped at the time of eating new crop as is *Gkass* a deity for whom there is no material symbol. *Koross* an earthen pot hanging from the roof and containing rice is worshipped at seed time for abundance of crops *Gassé* a stone placed under a tree is addressed. *Dicaria* and *Budiss*, likewise represented by stones are worshipped respectively at times of harvest or epidemic *Sapss* and *Kutss* find worshippers in Chandragiri alone.

101. The Savaras of Paríákimedi in addition to a somewhat miscellaneous worship of natural objects, are wont to call upon their ancestors, who in general are regarded as rather harmful than otherwise. In their social relations, especially in point of permanence of marriage and pre-nuptial chastity of women, they show a closer approximation to Hinduism than do their fellow Savaras of Rámagiri whose morality appears to be on a par with that of the Khonds.

102. There are certain other lines of enquiry by which I endeavoured to obtain some precise ideas as to the spiritual beliefs and tendencies of these people. Among such may be instanced questions as to whether they accept priests or gurus from among Hindus, as to the existence among them of totemistic ideas, as to the names conferred by them on their children

103 My informants agree that, in general, these people neither ask for, nor accept, Hindu religious attentions, nor are such proffered by undoubted Hindus. One curious exception, it is true, is noted by Mr. Duff in the case of a shrine near Diga, where a Bráhmaṇa pújári is supported by Khond offerings.

104 Father Vulhez finds three totemistic septs among the Khonds of Udayagiri and Balliguda. These septs are in the main exogamous although the strictness of prohibition is gradually growing less, the *Muttokas*, descended from a peacock's egg, seeking mates among the *Goldehas*, who spring from the egg of the *Olangpota* (a small bird), or the *Sorengas*, the lordly progeny of a dung-worm. How far each sept now reveres its totem is a matter of uncertainty: the *Muttokas* at least have no objection to eating the peacock.

105 Chenchu names, taken in the main from Hindu mythology, point to the correctness of classing this tribe of the Nallamalai forests as Hindus. Khond names are varied and peculiar. * certain Savaras show a predilection for the days of the week, a system of nomenclature convenient in many respects, but possibly rendering distinction of sex by name somewhat difficult.

106 Unless the padding out of a census report be regarded as a work of practical utility, it would serve no useful purpose to labour through the names of godlings adored by tribes reputed to halt between Hinduism and Animism, and the fashion of their adoration. Name and worship are but the vesture of the underlying idea, and enough has perhaps been said, to indicate the impossibility of drawing a clear distinction between popular Hinduism and so called Animistic worship. Hinduism, its adherents claim, can find accommodation for all stages of intellectual development, if, from the statistical point of view, a European atheist can be a Christian, there is no apparent reason why an Indian animist should not be a Hindu.

* I once met a Khond called Doctor. Some difficulties attendant on his entrance to the world were surmounted by a Hospital Assistant who chanced to be on the spot: the name of the infant commemorated the occasion. I know of a Toda who answers to the weird appellation of 'Deadlegs,' such is the translation of his name. But apparently this is a nickname, to the bestowing of which these strange people are addicted.

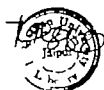
I—General distribution of the population by religion.

Religion or Locality	Actual Number in 1911	Proportion per 10,000 of Population in			Variation per cent. (Increase + Decrease -).				Net Variation.	
		1911	1901	1891	1901	1911	1901	1901	1901	1911
		a	b	c	d	e	f	g	h	i
Hindus.										
PROVINCE	27,229,214	2,222	2,214	2,203	+	27		62		196
Agency	1,078,222	2,408	2,244	2,004	+	22.2	-	2.6	+	21.6
East Coast, North	2,222,272	2,227	2,200	2,211	+	2.4	+	7.4	+	17.2
Deccan	2,222,214	2,221	2,221	2,203	+	2.2	+	2.2	+	7.0
East Coast, Central	10,700,220	2,419	2,422	2,427	+	7.2	+	2.7	+	17.3
East Coast, South	2,222,200	2,004	2,022	2,022	+	7.2	+	2.2	+	17.2
West Coast	2,022,211	7,042	7,120	7,201	+	2.0	+	2.2	+	2.7
Muslims.										
PROVINCE	2,754,227	222	244	220	11.2	+	2.2	+	21.2	
Agency	2,754	20	22	22	22.0	+	7.2	+	22.2	
East Coast, North	2,754	202	222	222	+	12.2	+	12.2	+	22.2
Deccan	2,754	1,000	1,022	220	7.2	+	2.2	+	12.2	
East Coast, Central	2,754	271	222	220	2.2	+	12.2	+	21.2	
East Coast, South	2,754	222	222	222	12.2	+	2.2	+	12.2	
West Coast	1,000,179	2,222	2,411	2,227	12.2	+	10.2	+	24.2	
Christians.										
PROVINCE	1,202,212	222	222	244	12.2	+	12.2	+	27.2	
Agency	1,202	24	20	2	+	17.0	+	22.2	+	1,022
East Coast, North	2,222,222	222	122	122	+	21.2	+	27.2	+	20.2
Deccan	72,222	122	122	112	+	21.4	+	22.2	+	22.0
East Coast, Central	2,222,220	122	122	122	+	2.0	+	22.2	+	21.0
East Coast, South	2,222,220	222	222	244	+	12.4	+	2.0	+	21.2
West Coast	172,127	222	222	242	+	12.2	+	12.2	+	20.2
Animists.										
PROVINCE	222,222	122	122	121	-	2.2	+	22.2	+	22.2
Agency	222,222	2,222	2,222	2,222	-	1.2	+	12.2	+	12.2
East Coast, North	121,122	122	122	24	+	2.2	+	12.2	+	17.2
Deccan	2,222	22	22	-	-	12.2	-	-	-	-
East Coast, Central	12,222	10	11	-	+	2.0	-	-	-	-
East Coast, South	-	-	-	-	-	100.0	-	-	-	-
West Coast	1,200	2	12	-	-	72.4	-	-	-	-
Jains.										
PROVINCE	27,222	2	7	2	-	1.2	+	2.2	-	1.2
Agency	27,222	-	-	-	-	100.0	100.0	-	-	-
East Coast, North	112	-	-	-	-	21.2	120.2	+	102.2	
Deccan	1,222	2	2	2	-	10.2	2.2	+	7.2	
East Coast, Central	12,122	12	12	12	+	2.2	2.2	+	2.2	
East Coast, South	222	1	1	1	+	2.0	2.0	+	2.2	
West Coast	2,222	22	22	22	-	2.2	-	2.2	-	1.2
Buddhists.										
PROVINCE	1,222	-	-	2.4	11.2	+	22.2	+	2.2	
Agency	1,222	-	-	104	-	2.2	-	22.0	+	22.2
East Coast, North	120	-	-	1	-	12.2	-	7.2	+	22.2
Deccan	20	-	-	-	-	12.2	-	7.2	+	22.2
East Coast, Central	217	1	-	1	+	20.2	-	21.2	12.2	
East Coast, South	124	-	-	-	+	12.2	-	22.2	22.2	
West Coast	222	1	-	1	+	20.2	-	21.2	-	1.2

Returned no Animists in 1901.

† Includes not stated

‡ Not stated, rounded.



79090

II — Distribution by districts of the main religions

District and Natural Division	Number per 10,000 of the population who are											
	Hindu			Musalmán.			Christian			Others		
	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13
Agency	6,608	6,245	6,605	30	28	26	84	36	8	3,078	3,891	3,361
Agency Ganjám	3,038	3,236	2,824	2	1	2	54	29	17	6,306	6,734	7,167
„ Virágapatam..	7,489	6,767	7,433	20	18	17	96	37	2	2,395	3,188	2,548
„ Górávári	8,818	9,564	9,834	125	131	134	78	46	32	979	259	
East Coast, North	9,347	9,386	9,511	306	298	287	222	186	147	125	130	55
Ganjám	9,675	9,589	9,651	29	35	34	13	14	16	283	362	300
Virágapatam	9,869	9,632	9,876	100	108	108	23	20	16	8	240	
Górávári	9,771	9,787	9,793	169	175	182	57	37	24	3	1	1
Kietna	9,389	9,468	9,547	354	353	347	250	167	106	7	12	
Guntár	8,526	8,618	8,843	691	654	620	729	679	530	54	49	1
Nellore	8,555	9,098	9,153	616	587	563	334	284	281	495	31	3
Deccan	8,721	8,781	8,903	1,060	1,022	980	192	165	112	27	32	5
Caddapah	8,602	8,768	8,912	1,109	1,037	985	251	207	103	38		
Kurnool	8,236	8,357	8,530	1,291	1,234	1,191	450	391	278	23	18	1
Banganapalle	7,752	7,947	7,985	2,047	1,932	1,999	200	92	16	1	29	
Bellary	8,972	8,920	8,972	966	1,008	953	46	53	59	16	19	10
Sandúr	8,047	8,162	8,326	1,893	1,805	1,640	53	33	34	7		
Anantapur	9,099	9,098	9,237	831	783	738	38	30	21	32	69	4
East Coast, Central	9,419	9,425	9,457	370	365	360	186	185	167	25	25	16
Madras	8,019	8,062	7,986	1,141	1,126	1,176	808	604	679	34	8	9
Chingleput	9,547	9,566	9,612	225	229	227	216	202	158	12	2	3
Chittoor	9,416	9,468	9,548	478	452	429	37	33	23	69	17	
North Arcot	9,186	9,195	9,243	601	591	580	168	163	124	45	51	53
Salem	9,669	9,647	9,643	246	253	249	85	99	106		1	2
Coimbatore	9,694	9,677	9,725	204	202	192	92	90	81	10	31	2
South Arcot	9,410	9,419	9,453	284	273	268	285	293	253	21	25	26
East Coast, South	9,006	9,035	9,048	499	489	487	494	475	464	1	1	1
Tanjore	9,062	9,062	9,076	555	548	538	380	387	383	3	3	3
Trichinopoly	9,273	9,307	9,341	312	294	274	415	399	385			
Pudukkóttai	9,276	9,298	9,327	326	322	303	398	380	370			
Madura	9,291	9,308	9,330	396	400	396	313	292	273			1
Rámnád	8,813	8,838	8,824	725	699	725	462	463	451			
Tinnevely	8,429	8,514	8,506	689	677	657	982	909	907			
West Coast	7,043	7,180	7,301	2,538	2,411	2,327	393	372	343	26	37	29
Nilgiris	7,017	7,802	8,387	498	521	457	1,462	1,318	1,152	125	359	4
Malabar	6,660	6,807	6,923	3,162	3,015	2,907	176	173	168	2	5	3
Anjengo	2,855	2,898	2,970	397	407	332	6,748	6,707	6,998			
South Canara	7,944	8,056	8,168	1,177	1,118	1,060	603	741	675	76	85	97

III—Christians—Number and variations

District and Special Divisions.	Actual number of Christians in			Variation per cent.			
	1911	1901	1901.	1901 1911	1901 1901.	1901 1911.	1901 1911.
Madras	1,808,815	1,808,854	879,437	18.3	+ 19.1		37.4
Agency —	13,865	4,807	1,103	179.9	+ 339.2		1,803.7
Agency Coajim	1,900	823	621	108.4	77.2		+ 303.9
Vinayapattam	8,752	8,155	130	+ 9.0-1	2,180.5		6,916.5
Oddivari	1,618	780	613	131.5	64.7		96.4
East Coast, North	213,608	178,945	189,629	31.1	37.3		+ 80.1
Cojim —	2,367	2,328	2,328	— 9.4	+ 8.8		+ 8.8
Vinayapattam	4,963	4,191	8,014	18.9	+ 99.0		+ 68.2
Oddivari	8,180	4,708	2,871	+ 72.9	00.1		187.0
Kuttam	40,863	38,166	18,107	+ 70.8	+ 81.2		+ 300.9
Gundur	122,707	101,238	70,470	+ 22.2	+ 42.8		+ 74.8
Nellare —	44,298	30,210	34,878	32.2	3.9		+ 27.0
Decan	73,469	68,480	39,088	21.4	+ 64.8		+ 88.9
Ooddayah	22,408	18,194	8,103	23.1	+ 69.9		+ 140.2
Kernool	43,098	84,082	28,786	23.8	49.7		+ 83.0
Bangampalle	788	367	87	+ 104.2	431.1		1,277.2
Bedary	4,481	5,098	8,382	— 11.8	— 4.1		16.2
Bandur	71	87	30	91.9	—		+ 82.1
Anantapur —	2,096	2,323	1,523	+ 22.4	12.9		+ 90.2
East Coast, Central	271,880	194,188	261,428	9.9	+ 20.3		31.9
Madras —	41,814	40,988	30,763	8.1	8.1		+ 8.8
Chingelput	30,277	34,488	18,982	+ 1.2	39.4		+ 80.0
Chittoor	4,544	2,864	2,538	+ 17.9	+ 82.8		+ 79.8
North Arcot	22,823	22,900	20,503	+ 14.9	40.0		+ 80.0
Salem	18,012	18,898	18,801	+ 11.2	+ 8.9		+ 8.1
Cumbalur	19,680	17,728	14,504	10.1	+ 22.4		+ 34.8
South Arcot	67,438	38,082	48,498	+ 12.1	+ 30.6		+ 20.2
East Coast, South	508,838	480,888	417,848	+ 12.4	+ 8.9		22.3
Tanjore —	88,814	88,970	88,871	+ 8.2	+ 1.8		+ 8.2
Trichinopoly	67,323	72,407	72,080	+ 21.4	+ 8.8		+ 21.2
Puduchotai	16,383	14,440	12,812	+ 12.8	+ 4.6		+ 19.7
Madras —	80,810	60,019	42,168	+ 21.0	+ 19.7		+ 42.8
Mimand	76,477	70,206	63,486	+ 8.1	7.4		+ 17.1
Tinnevely	178,869	160,734	188,779	+ 16.7	9.6		20.7
West Coast	179,547	159,471	159,039	12.1	+ 12.2		20.2
Nilgiris	17,242	14,878	11,640	16.8	48.9		27.7
Malabar —	82,018	48,383	44,587	8.8	19.0		+ 9.2
Angam	2,700	2,821	8,074	+ 16.4	+ 22.2		8.1
South Canara	64,029	81,103	71,289	+ 14.2	+ 21.8		19.0

IV — Races and sects of Christians (Actual numbers)

Sect	European and allied races		Anglo Indian		Indian		Total		Variation + or —
	Males	Females	Males	Females	Males	Females	1911	1901	
1	2	3	4	5	6	7	8	9	10
ALL DENOMINATIONS	9,151	5,754	12,651	13,372	573,433	594,154	1,208,516	1,038,854	+ 169,661
Anglican Communion	5,644	3,203	1,232	4,433	72,693	75,668	166,873	139,697	+ 28,076
Armenian	15	4					19	20	— 1
Baptist	153	148	167	138	70,706	70,502	141,312	119,227	+ 22,585
Calvinist								2	— 2
Congregationalist	113	65	107	36	18,887	18,308	37,466	25,658	+ 11,808
Greek	4	1			1		6	9	— 3
Lutheran	382	240	90	43	52,269	52,171	105,215	78,036	+ 27,179
Methodist	380	105	252	303	3,456	3,441	8,037	5,547	+ 2,480
Minor Protestant Denominations	86	54	12	26	1,681	1,403	3,242	8,459	— 5,217
Presbyterian	409	221	89	112	4,216	1,507	9,554	9,271	+ 283
Protestant (Sect not specified)	356	235	252	289	5,131	4,747	11,040		+ 11,040
Quaker	1	1					2		+ 2
Roman Catholic	1,496	1,327	7,400	7,980	329,709	349,332	694,294	642,663	+ 51,431
Salvationist	11	9	1	5	2,506	2,370	4,902	2,398	+ 2,504
Syrian	Chaldean				2		2		+ 20,593
	Jacobite				1,725	1,376	3,101	2,093	
	Reformed				209	177	386		
	Romo—				9,834	9,714	19,548		
	Unspecified				194	150	344	705	
Sect not returned	80	21	13	9	230	211	514	4,578	— 4,064
Indefinite Belief	71	30	6		34	27	168	91	+ 77

V—Distribution of Christians per mille (a) races by sect and (b) sects by race

Sect.	Races distributed by sect.				Sects distributed by race			
	European and allied races.	Anglo-Indians.	Indians.	Total.	European and allied races.	Anglo-Indians.	Indians.	Total.
1	2	3	4		5	6		
ALL DENOMINATIONS	1,808	1,808	1,008	1,808	13	23	998	1,880
Anglican Communion	502	523	180	140	83	31	905	1,000
Armenians	1				1,000	—		1,000
Baptist	20	12	131	117	2	2	966	1,000
Congregationalist	18	6	22	31	2	4	961	1,000
Greek					237	2	107	1,800
Lutheran	48	5	90	97	6	1	903	1,000
Methodist	29	31	6	7	72	60	938	1,000
Other Protestant Denominations	10	1	8	3	12	12	943	1,000
Presbyterian	42		7	8	86	21	912	1,000
Protestant (Sect. not specified)	60	22	8	9	22	22	883	1,000
Quaker					1,800	—	—	1,000
Roman Catholic	180	881	579	878	4	22	974	1,800
Salvadorites	1		1	4	4	1	893	1,000
Syrian	Children				—		1,000	1,000
	Jacobite	—	2	2	—	—	1,000	1,000
	Reformed				—		1,000	1,000
	Roman		17	16			1,000	1,000
Unspecified						—	1,000	1,000
Sect. not returned	4	1		—	80	42	888	1,000
Indefinite Belief	7				802	26	262	1,000

VI—Religion of urban and rural population.

Natural Division	Number per 10,000 of urban population who are						Number per 10,000 of rural population who are					
	Hindus.	Muslims.	Christians.	Ahmadias.	Jahs.	Others.	Hindus.	Muslims.	Christians.	Ahmadias.	Jahs.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total	8,161	1,873	408	18	8	8	8,066	865	881	171	7	—
Agency							8,908	20	84	2,078	—	—
East Coast North	2,096	724	226	67	1	1	2,987	262	220	121	—	—
Deccan	7,042	2,720	206	4	16	1	2,222	860	121	24	2	—
East Coast, Central	2,284	1,522	442	6	9	6	2,882	226	166	11	16	—
East Coast, South	2,544	1,184	127		2	1	2,120	208	498	—	—	—
West Coast	2,653	2,051	1,488	1	6	11	7,189	2,486	285	4	22	—

CHAPTER V —AGE

OF all chapters, for which custom demands inclusion in a census report, the dealing with the ages of the people is by far the most unsatisfactory from the point of view of the ordinary writer. Even were the ages returned approximately correct as they are in the better educated sections of European populations, their scientific treatment requires a mathematical proficiency not ordinarily possessed save by those whose profession lies in the exercise of such knowledge, and to which I certainly cannot lay the faintest claim. Some crude methods of figure adjustment must necessarily be learned for the general purposes of a census office, but in view of the fact that the age returns of this Province among others will be examined and adjusted by an expert, amateur effort in this direction would be little short of ridiculous.

2 The hopelessness of a literal acceptance of the ages returned at the various Madras enumerations may be seen readily enough from a few concrete examples. There were in 1891 some two and a half million of female toddlers at the ages of 5-10. Ten years later, when they should have ranged from 15-20, nearly a million of these little ladies had passed away. But this loss found a sort of compensation, for in 1901 there were respectively some 22,000, and 197,000 more girls at the ages of 20-25, and 25-30, than there had been girls of 10-15, and 15-20, in 1891.

3 These figures show a certain improvement in 1911. Girls aged 0-5 in 1901, who numbered 2,679,818, are represented by 2,318,878 survivors at the ages 10-15, the loss of 361 thousand being less startling and more credible than that of a million just noticed in the previous decade. The same fairly probable rate of decrease is observable at the next age period, of 2,232,108 girls aged 10-15 in 1901, 218,658 have passed away before attaining the period 20-25. But anomalies are not slow in coming, the girls of 15-20 in 1901 have received a mysterious accession to their ranks of 294,150 at the age period 25-30 in 1911, male infants of 0-5 in 1901, clinging to life with teeth and claws, have reached the period 10-15 in 1911 losing but 34,363 of their numbers by the way*. Their brothers aged 10-15 in 1901 seem to have been more loved by the gods, for well nigh eight hundred thousand of them have disappeared from those of 20-25 years in 1911† but the young men of 15-20 have thriven exceedingly, for on their march through the years they have enlisted 62,256 recruits‡.

4 Such inferences as may be drawn from the figures as they stand are not rendered more reliable by presumption, referred to in paragraph 3, of an increasing intelligence in enumeration, or an increasing accuracy on the part of those enumerated, inasmuch as these tend to a variation from decade to decade in the percentage of error. It is however worth considering whether some attempt may not be made to assign the general causes of error underlying these strange figures.

5 First among such causes is the undoubted tendency of the general Indian to measure time and space by periods in relation to the happenings of every day life, rather than by exact arithmetical standards. In the Ceded districts the expression

* 1891	0-5	2,679,818
1911	10-15	2,318,878
† 1901	10-15	2,232,108
1911	20-25	218,658
‡ 1901	15-20	1,670,483
1911	25-30	1,632,739

half age" used of a man implies that he is about 25 it does not imply a general age limit of 50 for proportionately as

Locality	Number per 10,000 of the population (1911).			
	40-50.		60 and over	
	Males.	Females.	Males.	Females.
Province	1,732	1,063	598	611
Agency	1,546	1,331	320	303
Mad Coast (North)	1,679	1,631	613	636
Deccan	1,863	1,731	634	661
East Coast (Western)	1,733	1,078	377	349
East Coast (South)	1,770	1,793	880	644
West Coast	1,478	1,800	400	504

may be seen from the marginal figures extracted from subsidiary table II these people are longlived; but rather that, regarding 50 as the time limit of man's full activity a man aged 95 has accomplished half of his journey to the commencement of decline. Distance on the West Coast is frequently estimated by the number of paces that limit the approach of an outcast to his holler brother's hours of the day everywhere by the sun's height above the horizon

measured in palmyra trees. A year or two making but little difference either way the five-year periods stand out in relief against the single intervening years, as do mile stones on a road against the furlong stones which they enclose. Hence we can understand the curious agglomeration at the decennial age periods, and roughly speaking at the middle term of these periods, shown by subsidiary table I.

6 A more specific cause of error can be assigned to the vagaries of female age periods. Whether for the reasons described in a succeeding chapter or from an reasoning obedience to custom, the Indian is, or has been apt to look upon it as a potentiality of social discredit if his daughter remains unprovided with a husband at the earliest moment at which nature permits a possibility of motherhood. At the same time there may be some dim recognition that this mental attitude is not altogether self complimentary and accordingly once she is married the age of the Indian daughter takes a sudden leap forward.

7 This conjecture affords a fairly plausible explanation of the curious figures of 1891 and 1901. Of the girls aged 5-10 in 1891 probably some were a great deal older but were unmarried. The loss of a million at the age period 15-20 and the impossible increase at the two succeeding periods in 1901 may be due partly to death but more largely to the fact that on marriage these girls were either placed in their proper age class, or their ages artificially increased.

8 The figures of 1911 regarding these female age periods may then denote with improving accuracy of enumeration a great and welcome step forward in the raising of the marriage age in Madras; or else, unfortunately a wider acceptance of the pernicious custom of infant marriage.

9 Assuming as suggested in paragraph 5 that the Indian, if he does not know his exact age has yet a fairly clear idea as to his age period,† it is worth while trying to discover what may be these age periods. Giving precedence to males, Rama swami from 0-5 is a "child" clad in native worth, playing with his fellow urehins in the street. From 5-15 he is in some sense a school boy whether he sits beneath the ferele of the village domanie or that of his big brother. From 15-20 he joins the student or apprentice class, and from 20-45 exercises the vigorous functions of a householder. When he admits to 45 and more it is probable that his sun is westerling and that his thoughts turn in Irish parlance to the "making of his soul."

10 His sister from 0-5 enjoys her childhood, and from 5 to 10 her prospective marriage distracts her parents. From 10-15 she is in a transition between her father's house and that of her mother in law. From 15 to 35 or 40 she strongly pounds rice and produces children and from 40 onwards consecrates herself to religion and the stern upbringing of her son's wife.

A remarkable measure of distance in Southern Ireland is the roar of an ox.

† Dr. Khaja Muhammad Hussain of Bangalore furnished me with some illustrations confirming this theory. He quoted of some hundreds of persons their ages although some errors are widely abroad—a few considered each enquirer in place—yet on the whole most people are found to have a fairly correct idea as to the period of their age. After 45-50 survivors become very scarce. 50, 60, 70-100 were returned at random.

Men

Year	0-5	5-15	15-20	20-45	45 and over
1911	1,333	2,654	878	3,587	1,656
1901	1,339	2,731	825	3,551	1,551
1891	1,482	2,475	828	3,731	1,484

11 The age position of the Presidency in this respect may be seen from the marginal figures showing the age distribution of 10,000 of each sex throughout the Presidency at the last three enumerations

Women

Year	0-5	5-10	10-15	15-35	35 and over
1911	1,341	1,812	1081	3,444	2,812
1901	1,368	1,406	1,140	3,336	2,751
1891	1,524	1,346	923	3,508	2,701

12 The age periods here chosen, it will be noted, differ from those exhibited in the subsidiary tables. There the reproductive period for men and women alike is placed at 15-40, I have retained a period of 25 years for men, but have advanced by five years its commencement and its close. The period for

women I have decreased by five years, on the basis of information as to the general child-bearing age of Indian women given to me by the Superintendent of the Maternity Hospital, Madras, who has tabulated, as in the margin, the age periods of nearly

	Total
15-20	5,936
20-25	880
25-30	2,284
30 and over	1,466
	1,326

6,000 births that came under his notice between 1907 and 1909. Child-birth after 35 is of course not impossible, but Colonel Giffard considers that the majority of births

after 30 took place within the limit of 35, and that, as a general standard of reproductive age for the women of Southern India, the period 15-35 is preferable to 15-40.

13 Subsidiary table VI shows the variation of the population throughout the Presidency and its divisions at certain age periods, and in the notes appended to this table are mentioned sundry abnormal factors which have exercised a disturbing influence on the figures. The effect produced by inter-provincial and inter-district transfers is obviously unreal, but it is interesting to note that even still we have in some degree to reckon with the *sequelae* of the great famine of 1877-78.

14 The direct consequences of severe famine are fairly obvious. It kills the aged and infirm, a result rather beneficial than otherwise to the general health of the community, if consideration of such health be divorced entirely from natural human feeling. At the same time the weakly infant class, which must needs suffer directly, is for a short period even more strongly affected indirectly, owing to temporary loss of reproductive power by those then at the reproductive period of life. This latter loss however finds a compensation in the fact that the survivors of a great famine represent the survival of the fittest, and potentially the most productive, while a rebound or stimulus in the direction of actual productivity appears to be Nature's invariable method of making good her losses.

15 But although we are not yet free from the influences of this famine—they can be seen for example in the gradual increase of the number of both sexes at the ultimate age periods, and in the shortage of adolescents, (boys and girls aged 5-15), in 1891,* which must necessarily affect potentialities of increase twenty years later—the subject has received adequate discussion in previous census reports.

16 Subsidiary table VI analyses the increase of the last two decades into increases at particular age periods. The salient feature of the decade 1891-1901 was an extraordinary increase at the age period 10-15, which may be explained by the supposition that the natality of 1877-78, or survival of infants born at that time, was exceedingly low, and that those aged 14, 13, and 12 in 1891 were correspondingly few. The same cause persists in the contrast of the figures at the period 15-40 for both decades.

* Vide paragraph 11 *supra*.

17 Although it speaks well for the years that are past, for those to come it may not be of altogether hopeful augury that the chief increase of this decade has been at the period of old age (80 and over). But to argue that this fact *per se* augurs ill for the immediate future is hardly fair inasmuch as the absolute number of those at this advanced age is, comparatively speaking so small that a small absolute variation when looked at proportionately can easily assume a disproportionate importance. The number of these aged persons, in proportion to those in the prime of life (15-40) has not risen appreciably since 1901 and it is interesting to note that such increase as has taken place since 1891 is entirely among male section of the population. But subsidiary table V discloses some figures which look unpromising. The proportion of children, (10 and under) to the population aged 15-40 and to the number of married women of this age is now markedly lower than it was in 1901 or 1891; while the proportion of married women aged 15-40 to the total female population is appreciably higher than in 1901 and only very slightly lower than in 1891.

18 At paragraph 11 were quoted certain figures showing the age distribution of the population in 1891 1901 and 1911. From these it may be possible to obtain some deductions, which may serve to indicate the tendencies during each decade, and the position and prospects at the end of a twenty year period, in comparison with the beginning. I put these speculations forward with extreme diffidence inasmuch as they represent in some sense an excursion into hypothetical regions with which I am entirely unfamiliar.

19 The method by which the figures quoted in the margin have been

Males.

Period.	Infants.	Adolescents.		House holders.	Old people.
	0-5	5-15	15-20	20-45	45 and over
1891-1901	- 143	259	- 3	- 180	+ 67
1901-1911	- 6	- 189	51	30	+ 99
1911 compared with 1891	- 149	79	48	- 144	166

Females.

Period.	0-5	5-15	15-20	20-45	45 and over
	0-5	5-15	15-20	20-45	45 and over
1891-1901	- 186	+ 89	+ 217	- 171	80
1901-1911	- 37	- 94	- 49	+ 109	61
1911 compared with 1891	- 149	- 94	+ 166	- 62	+ 111

obtained is sufficiently obvious. It is clear that, whatever may have been the cause "house holders" and "infants" fared badly during the decade 1891-1901: this is as marked on the female as on male side. Grouping the second and third age periods for each sex respectively we find that these classes fared well: their significant figures being + 256 for males, and + 277 for females, as against - 143 and - 156 in the infant, and - 180 and - 171 in the household classes for the respective sexes.

20 As to the causes of this phenomenon, we may take into consideration the after effects of 1877-78 famine, which would be strongly marked in the case of women aged 15-35 in 1901 and also the unfavourable nature of the decade 1891-1901 to which allusion has

been made in Chapter II. This would have a certain effect on the adult classes, which, although best fitted for survival, have yet to meet the chief stress of such a time and which, in addition to positive casualties, and actual loss of children, suffer as regards the power of reproduction. The classes at 5-20 among males, and 5-15 among females, are over the first weaknesses of infancy but are still among the ranks of the protected rather than of the protecting. These adolescents, (the term will serve in default of a better) have carried their vitality through the next decade as we find that in 1911 the householders, (potential fathers and mothers), have changed the number which indicates their distribution in the total population as compared with 1901 from -180 to + 36 among men, and from -171 to + 109 among women. Their joint efforts appear to be directed

towards an amending of the lamentable infant figure of 1891-1901, for although the position of 1911 is slightly worse than that of 1901, the former year makes a far better showing in regard to the latter than did 1901 when compared with 1891

21 Decade 1891-1901 showed then a bad position among householders and infants, but great possibilities in its adolescent strength for a speedy repair of this state of things. The ensuing decade did in a large measure actualize these possibilities. It is possible that the characteristics of the first decade will reappear in the decade 1911-21, inasmuch as the decade 1901-11 shows a weakening in adolescents, which may more than counteract the improvement in the infant index that the improved adult position is likely to effect

22 There are certain further deductions indicated by the subsidiary tables in respect of birth and death rates, causes of death, etc. But practically all such information has been utilized, directly or indirectly, in the chapters dealing with the movement of the population, sex, civil condition, etc., and repetition here is unnecessary

23 Subsidiary table IV, which shows the age distribution of certain castes, is based on Imperial table XIV, which was compiled for a different purpose, and wherein the population has been taken from a few representative areas, and not over the whole area of the Presidency. It does not appear to present any feature of particular interest. It may be noted that in respect of men in the prime of life the position of the Bráhmán sub-divisions is strong, but in point of infants (0-5), both male and female, they compare somewhat unfavourably with other selected castes. A reason for a paucity of girls aged 12-15 has already been suggested, it is curious that among Embrándri Bráhmans the girls at this age considerably outnumber the boys

L.—Age distribution of 200 000 of each sex by annual periods. (All religions.)

Age	Males.	Females.	Age	Males.	Females.	Age.	Males	Females.
1	2		1	2	3	1	2	3
Total	200,000	200,000						
0	5,183	5,120	37	741	654	74	223	120
1	2,421	4,108	38	1,654	1,307	75	521	384
2	5,547	5,086	39	774	572	76	343	22
3	6,403	6,220	40	9,308	9,217	77	63	26
4	8,582	8,14	41	804	575	78	214	113
5	6,123	6,032	42	1,327	1,206	79	474	74
6	5,226	5,216	43	730	494	80	772	709
7	4,899	4,974	44	901	527	81	44	52
8	5,702	6,547	45	4,661	5,789	82	146	109
9	3,544	2,788	46	1,072	725	83	243	76
10	7,237	7,518	47	838	607	84	193	38
11	2,102	2,380	48	1,122	994	85	273	183
12	7,421	6,44	49	872	402	86	23	64
13	2,822	2,544	50	7,027	5,084	87	74	23
14	2,214	2,226	51	642	347	88	134	24
15	4,222	2,380	52	867	721	89	86	16
16	4,920	4,412	53	501	276	90	220	122
17	1,318	1,536	54	708	620	91	120	27
18	8,082	4,972	55	2,446	2,128	92	24	24
19	1,646	1,321	56	842	680	93	12	26
20	7,741	10,224	57	516	302	94	30	2
21	1,182	1,427	58	626	522	95	22	16
22	2,424	2,501	59	844	207	96	9	2
23	1,421	1,261	60	5,184	4,825	97	2	1
24	2,444	2,222	61	276	241	98	2	1
25	7,288	8,209	62	542	522	99	—	2
26	2,288	2,464	63	280	241	100	2	6
27	1,210	1,267	64	206	222	101	—	1
28	2,200	2,640	65	1,292	1,020	102	—	—
29	864	807	66	512	288	103	—	—
30	10,078	11,946	67	217	166	104	—	—
31	228	206	68	217	202	105	—	—
32	2,267	2,174	69	124	122	106	—	—
33	620	706	70	1,706	2,111	107	—	—
34	1,280	1,082	71	22	100	108	—	1
35	6,179	6,079	72	222	172	109	—	—
36	1,214	1,228	73	71	102	110	1	1

II—Age distribution of 10,000 of each sex in the province and each natural division

Age	1911		1901		1891	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Province—						
0-1	285	264	294	297	330	338
1-2	173	177	168	161	171	178
2-3	233	285	280	288	315	327
3-4	309	315	310	322	353	365
4-5	263	280	297	306	314	316
0-5	1,333	1,311	1,339	1,368	1,482	1,524
5-10	1,334	1,312	1,434	1,406	1,391	1,346
10-15	1,220	1,091	1,300	1,140	1,084	923
15-20	876	815	825	767	828	783
20-25	817	947	711	883	820	973
25-30	792	836	755	824	821	885
30-35	745	816	816	891	828	885
35-40	590	538	599	520	592	505
40-45	643	656	670	675	670	661
45-50	410	365	376	320	365	305
50-55	454	468	465	480	427	460
55-60	218	189	190	162	177	157
60-65	295	320	520	594	515	613
65-70	94	90				
70 and over	179	201				
Mean age	25.1	25.3	24.5	24.8	24.6	25.0
Agency—						
0-5	1,321	1,402	1,197	1,346	1,023	1,158
5-10	1,584	1,580	1,539	1,572	1,264	1,254
10-15	1,158	1,023	1,249	1,074	1,023	896
15-20	793	850	814	892	711	768
20-25	3,278	3,469	3,293	3,514	2,618	2,759
25-30	1,546	1,834	1,584	1,289	1,251	1,028
30-35	320	382	324	353	291	323
35-40					1,321	1,814
40-45						
45-50						
50-55						
55-60						
60-65						
65-70						
70 and over						
Not stated						
East Coast (North)—						
0-5	1,300	1,295	1,318	1,356	1,391	1,456
5-10	1,414	1,271	1,445	1,393	1,459	1,396
10-15	1,803	1,131	1,357	1,154	1,246	1,037
15-20	841	806	817	751	820	771
20-25	2,850	3,077	2,820	3,057	2,892	3,083
25-30	1,679	1,631	1,682	1,624	1,612	1,542
30-35	613	688	552	662	578	706
35-40					3	4
40-45						
45-50						
50-55						
55-60						
60-65						
65-70						
70 and over						
Not stated						
Deccan—						
0-5	1,140	1,209	1,148	1,254	1,380	1,503
5-10	1,243	1,302	1,412	1,483	1,342	1,364
10-15	1,241	1,186	1,371	1,261	826	720
15-20	824	784	705	604	720	682
20-25	3,036	3,135	2,932	3,030	3,455	3,517
25-30	1,862	1,731	1,883	1,698	1,768	1,614
30-35	654	653	549	620	506	616
35-40					3	4
40-45						
45-50						
50-55						
55-60						
60-65						
65-70						
70 and over						
Not stated						
East Coast (Central)—						
0-5	1,357	1,417	1,381	1,446	1,576	1,614
5-10	1,271	1,300	1,442	1,461	1,354	1,344
10-15	1,200	1,099	1,288	1,155	991	859
15-20	809	852	817	713	609	762
20-25	2,914	3,085	2,815	3,051	3,107	3,281
25-30	1,782	1,678	1,728	1,621	1,656	1,558
30-35	577	569	529	553	503	561
35-40					1	1
40-45						
45-50						
50-55						
55-60						
60-65						
65-70						
70 and over						
Not stated						
East Coast (South)—						
0-5	1,383	1,345	1,416	1,381	1,519	1,471
5-10	1,326	1,269	1,417	1,344	1,373	1,229
10-15	1,135	989	1,188	1,020	1,041	895
15-20	858	818	837	761	847	775
20-25	2,909	3,141	2,960	3,105	2,968	3,191
25-30	1,789	1,793	1,735	1,769	1,702	1,750
30-35	590	645	548	635	545	617
35-40					2	2
40-45						
45-50						
50-55						
55-60						
60-65						
65-70						
70 and over						
Not stated						
West Coast—						
0-5	1,388	1,337	1,348	1,322	1,529	1,521
5-10	1,319	1,227	1,412	1,320	1,371	1,268
10-15	1,277	1,156	1,381	1,243	1,229	1,092
15-20	1,016	1,036	964	965	952	978
20-25	3,120	3,240	3,040	3,178	3,080	3,165
25-30	1,478	1,500	1,431	1,469	1,438	1,432
30-35	400	504	394	503	401	523
35-40					2	2
40-45						
45-50						
50-55						
55-60						
60-65						
65-70						
70 and over						
Not stated						

III—Age distribution of 10 000 of each sex in each main religion.

Age.	1911		1901.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.
HINDU—						
0-5	1,315	1,330	1,330	1,343	1,470	1,513
5-10	1,323	1,303	1,425	1,369	1,379	1,333
10-15	1,315	1,063	1,393	1,123	1,073	911
15-20	874	831	833	744	834	773
20-30	2,044	2,123	2,504	2,087	2,053	2,330
30-40	1,764	1,684	1,730	1,668	1,643	1,646
40 and over	574	623	693	603	519	630
Not stated					31	30
Mean age	23.3	23.5	24.0	24.0	24.4	24.5
MUSLIM—						
0-5	1,403	1,428	1,403	1,428	1,363	1,374
5-10	1,519	1,379	1,519	1,444	1,453	1,380
10-15	1,363	1,157	1,380	1,307	1,181	978
15-20	915	84	837	843	864	851
20-30	2,800	2,087	2,808	2,088	2,073	2,167
30-40	1,603	1,468	1,463	1,473	1,479	1,463
40 and over	511	531	480	544	467	496
Not stated					3	3
Mean age	22.7	24.0	22.3	22.7	22.3	22.0
CHRISTIAN—						
0-5	1,413	1,417	1,429	1,424	1,461	1,501
5-10	1,541	1,335	1,517	1,498	1,470	1,428
10-15	1,344	1,186	1,354	1,330	1,136	1,019
15-20	880	916	943	936	833	845
20-30	2,803	2,079	2,755	2,996	2,533	2,087
30-40	1,623	1,541	1,603	1,513	1,541	1,468
40 and over	548	430	496	511	483	430
Not stated					3	3
Mean age	21.5	24.3	22.7	22.7	23.5	22.3
ATHEIST—						
0-5	1,403	1,483	1,219	1,320	603	814
5-10	1,387	1,336	1,543	1,536	1,474	1,567
10-15	1,136	1,001	1,371	1,123	801	723
15-20	784	836	817	913	833	846
20-30	2,186	2,379	2,160	2,443	1,936	2,031
30-40	1,501	1,514	1,634	1,288	963	773
40 and over	873	363	830	831	331	314
Not stated					3,677	3,710
Mean age	22.6	22.0	22.6	22.7	22.1	22.0
JAI —						
0-5	690	1,023	1,007	1,113	1,063	1,119
5-10	873	1,046	1,084	1,078	969	1,053
10-15	1,084	1,080	1,041	1,003	1,046	963
15-20	886	837	867	784	886	830
20-30	2,071	2,123	2,379	2,086	2,073	2,193
30-40	2,030	1,898	2,030	2,084	1,967	1,886
40 and over	727	836	741	903	683	874
Not stated					3	3
Mean age	26.3	22.0	26.0	26.4	27.8	26.1

IV — Age distribution of 1,000 of each sex in certain castes

Caste	Males—Number per mille aged					Females—Number per mille aged				
	0-6	6-12	12-16	16-20	20 and over	0-6	6-12	12-16	16-20	20 and over
	1	2	3	4	5	6	7	8	9	10
Baliya	119	168	73	380	260	117	173	60	391	239
Brahman { Malayalam Tamil Tolugu Embrándri Nambúdrí Pattar Canarase Oriya	109	152	72	412	255	111	144	59	384	292
	119	189	84	384	224	109	158	55	378	300
	68	109	53	456	316	116	173	72	398	241
	100	140	64	412	284	108	135	59	384	304
	93	92	46	455	314	178	171	57	391	203
	116	167	69	405	243	112	164	58	413	255
	125	194	81	387	213	128	175	63	378	256
Oheraman	149	178	84	411	179	134	158	69	441	198
Chotti	132	174	74	383	237	119	157	64	394	268
Dóránga	120	170	84	397	229	110	180	55	397	258
Holeya	157	212	96	354	181	127	167	71	415	220
Kaikólan	139	179	78	379	225	137	184	72	360	227
Kálingi	128	180	74	388	220	122	194	60	387	237
Kalinji	154	230	92	338	180	134	204	65	384	213
Kammálan	135	180	72	386	227	135	176	61	400	228
Kamsala	112	188	79	403	218	120	180	58	384	240
Kápu	112	194	76	381	237	115	193	61	389	242
Kómati	121	171	77	378	255	121	170	70	374	265
Málo	147	222	72	350	209	140	198	63	394	205
Paraiyan	164	195	69	357	215	162	181	53	404	200
Sálo	146	193	69	399	223	110	186	68	395	232
Shánán	141	187	76	382	214	140	186	66	387	221
Tíyan	138	182	81	419	180	135	169	72	438	186
Vellála	122	170	77	392	239	123	173	70	390	244

V — Proportion of children under 10 and of persons over 60 to those aged 15-40, also of married females aged 15-40 per 100 females

Natural division	Proportion of children (both sexes) per 100						Proportion of persons over 60 per 100 aged 15-40						Number of married females aged 15-40 per 100 females of all ages		
	Persons aged 15-40			Married females aged 15-40			1911		1901		1891				
	1911	1901	1891	1911	1901	1891	Males	Females	Males	Females	Males	Females	1911	1901	1891
Province	68	73	73	165	179	175	14.9	15.4	14.0	15.4	13.3	15.3	31.8	30.6	32.1
Agency	70	66	69	170	161	164	7.9	8.4	7.0	8.0	8.8	9.2	34.6	35.5	29.3
East Coast (North)	71	74	75	185	178	179	16.6	17.7	15.1	17.4	15.8	18.3	31.4	30.9	31.0
Deccan	63	72	67	161	169	170	16.9	16.6	15.1	16.8	12.1	14.7	30.0	28.5	32.3
East Coast (Central)	69	77	74	166	187	177	15.1	14.4	14.6	14.7	12.8	13.9	32.0	30.4	33.1
East Coast (South)	69	73	73	162	173	170	15.7	16.3	14.8	16.4	14.3	16.3	31.7	30.7	32.0
West Coast	63	69	69	168	177	177	9.7	11.8	9.8	12.1	9.9	12.0	31.2	30.1	31.5

Note.—The figures for previous censuses on which the above proportions are based, have not been adjusted for changes in area.

VI—Variation in population at certain age periods

Natural Division	Period.	Variation per cent. in population (Increase + Decrease -).					
		All ages.	0-10.	10-15.	15-40.	40-60.	Over 60.
Province	1901 1911 1881 1901	8.4 7.2	+ 3.9 4.3	2.7 31.3	17.8 3.3	10.2 11.7	14.7 0.3
Agrocy ()	1901 1911 1881 1901	12.4 2.9	+ 22.8 27.0	11.1 (+) 34.5	16.8 27.9	+ 10.5 + 20.6	10.3 12.4
East Coast (North)	1901 1911 1881 1901	9.9 8.7	7.8 8.0	8.5 (-) 19.4	+ 11.0 7.1	10.0 12.9	17.6 + 2.8
Deccan (A)	1901 1911 1881 1901	- 3.2 5.3	- 10.6 - 0.2	- 10.9 (-) 79.1	- 2.8 - 7.8	- 3.9 + 11.4	8.2 9.8
East Coast (Central)	(-) 1901 1911 1881 1901	5.4 8.9	- 1.7 5.5	- 0.7 (-) 43.7	10.6 1.4	+ 8.0 12.8	+ 11.0 10.8
East Coast (South)	1901 1911 1881 1901	1.8 8.4	10.2 8.1	10.2 (-) 22.1	17.0 + 8.8	17.0 7.0	19.8 4.6
West Coast	1901 1911 1881 1901	7.1 8.2	+ 4.8 + 0.8	- 0.7 (-) 30.2	10.8 5.7	8.9 + 8.5	+ 2.0 2.2

Note.—The percentages are based on variations in unadjusted figures for previous censuses. For 1901, persons who have not stated their ages have been omitted in working out percentages for columns 4 to 8 but have been included for column 2.

(1) High increase in all age periods between 1901-11 is partly due to inclusion of Mysore in 1911. The high increase between 1881 1901 in Agrocy Division may be due to inclusion of not stated from 1881 figures.

(2) Figures for 1901 include Madanapalle and Virajpet taluks now transferred to Chittoor.

(3) Slight fall in two age periods only is due partly to transfer of Karér and Wimalakal from this Division to Tribhuvanpally.

(4) Probably due to small number of births during 1877-78 famine.

VII—Reported birth-rate by Sex and Natural Divisions

		Number of births per 1,000 of total population. (Census of 1901).									
Year	Province.	Agrocy and East Coast (North)		Deccan.		East Coast (Central).		East Coast (South)		West Coast.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
1901	...	12.0	13.4	13.1	12.6	12.8	12.3	12.2	12.7	12.9	12.8
1902	...	14.1	12.6	14.9	14.2	13.7	13.4	14.5	12.9	12.4	12.6
1903	...	16.7	16.1	12.8	12.2	15.2	14.6	12.7	12.0	12.1	14.5
1904	...	12.6	15.0	10.2	15.6	14.7	14.8	12.6	14.9	12.4	14.9
1905	...	14.8	15.7	17.0	10.2	14.3	15.9	12.9	12.8	12.1	12.6
1906	...	15.7	12.0	12.8	14.9	16.4	16.8	12.6	14.9	12.1	14.4
1907	...	12.6	14.9	12.5	14.7	12.0	14.8	12.1	12.4	14.8	14.1
1908	...	16.0	12.8	12.4	14.7	12.1	12.4	12.9	17.1	10.6	12.8
1909	...	16.9	10.2	10.2	12.5	12.2	14.8	12.2	10.6	12.8	12.7
1910	...	17.2	12.4	12.0	17.1	16.2	14.6	16.8	12.6	17.0	10.2

Note.—(1) The statistics of Europeans and Anglo-Indians are included in this table.

(2) Separate vital statistics relating to Agrocy Division are not procurable as returns are not received from parts of Ganjam and Vissapattana Agencies the population thereof has been excluded in working out proportions.

VIII — Reported death-rate by sex and natural divisions

Year	Number of deaths per 1,000 of the population of each sex (Census of 1901)											
	Province		Agency and East Coast (North)		Deccan		East Coast (Central)		East Coast (South)		West Coast	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
1901	22.5	20.8	20.9	18.9	22.8	21.9	25.7	24.4	19.7	18.2	23.7	20.9
1902	20.6	19.2	18.3	16.9	23.0	22.1	22.2	21.3	20.4	18.7	19.9	17.7
1903	23.1	21.8	20.8	19.5	23.7	23.4	24.6	23.8	22.2	20.3	25.6	23.8
1904	23.1	21.0	20.0	18.2	28.5	28.0	25.7	24.6	21.6	19.0	22.3	20.6
1905	22.2	20.7	20.3	18.5	25.8	25.2	22.2	21.1	21.3	19.5	25.3	23.4
1906	28.1	26.3	29.9	28.1	29.8	29.1	26.9	25.6	27.2	24.8	27.1	25.3
1907	24.9	23.3	21.3	19.5	22.2	21.0	24.6	23.4	24.5	22.6	37.2	35.7
1908	27.1	25.2	26.4	24.0	33.3	27.0	25.8	24.8	24.8	22.2	36.6	35.9
1909	22.7	21.0	21.5	19.6	21.6	21.2	23.5	22.2	22.8	20.4	24.3	22.4
1910	25.5	23.9	26.2	24.1	29.8	29.6	23.2	22.3	25.9	23.6	24.9	22.9

Note — See note to sub-table VII

IX.—Reported death-rates by sex and age during the decade per mille living at same age according to the Census of 1901

Age	1801			1803			1805			1807			1808			1809			1810		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
All ages	23.6	20.0	21.8	22.5	19.5	21.0	22.8	20.2	19.5	21.1	22.5	20.2	22.7	20.2	21.9	22.7	20.2	21.9	22.7	20.2	21.9
Under 1 year	308.4	186.3	247.3	177.3	109.0	140.9	203.3	108.0	103.2	106.7	207.7	103.1	103.1	103.1	103.1	103.1	103.1	103.1	103.1	103.1	103.1
1-5	30.7	20.1	25.4	27.7	20.1	23.9	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1	20.1
5-10	9.4	8.9	9.1	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9
10-15	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7
15-20	9.7	13.8	11.7	13.8	11.7	12.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7	11.7
20-25	11.7	13.1	12.4	13.1	12.4	12.7	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4	12.4
25-30	13.8	13.4	13.6	13.7	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6	13.6
30-35	12.8	13.8	13.3	13.8	13.3	13.5	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3	13.3
35-40	11.4	14.3	12.8	14.3	12.8	13.5	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8	12.8
40-45	7.1	10.7	8.9	10.7	8.9	9.0	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9	8.9
45-50	5.4	8.7	7.0	8.7	7.0	6.6	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0	7.0
50-55	4.7	7.1	5.9	7.1	5.9	6.5	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9	5.9
55-60	3.1	5.4	4.2	5.4	4.2	4.3	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2	4.2
60-65	2.1	4.7	3.4	4.7	3.4	3.1	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4
65-70	1.4	3.4	2.4	3.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4	2.4
70-75	0.7	2.1	1.4	2.1	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4	1.4
75-80	0.7	1.4	1.0	1.4	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0	1.0
80-85	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7
85-90	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7
90-95	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7
95-100	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7
Over 100	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7	0.7

Note.—The statistics of Europeans and Anglo-Indians and those relating to the Native States of Pudukkottai and Mysore are excluded from this table.

X—Reported deaths from certain diseases per mille of each sex

X — Reported deaths from certain diseases																
Year	Whole province						Actual number of deaths in									
	Actual number of deaths			Ratio per mille of each sex		Agency and East Coast (North).	Deccan		East Coast (Central)		East Coast (South)		West Coast			
	Total	Males	Females	Males	Females		Males	Females	Males	Females	Males	Females	Males	Females		
Cholera	1901	81,370	42,906	38,404	2.3	2.0	4,388	4,052	6,951	8,046	19,257	16,901	6,793	5,930	5,386	5,535
	1902	29,769	15,782	13,987	0.9	0.8	1,184	1,142	3,308	2,710	3,484	3,062	6,920	6,175	870	898
	1903	27,393	14,305	13,088	0.8	0.7	751	691	7	7	3,855	3,267	6,782	5,857	2,910	3,260
	1904	23,109	12,045	11,064	0.7	0.6	961	837	77	46	5,941	5,357	5,046	4,789	20	35
	1905	16,888	8,701	8,187	0.5	0.4	3,123	2,876	1,810	1,506	3,233	3,277	312	344	190	184
	1906	142,811	75,047	67,764	4.2	3.7	28,047	26,240	10,311	8,911	16,967	14,757	17,603	15,557	2,119	2,299
	1907	81,565	41,359	40,206	2.3	2.2	3,879	3,627	2,335	2,023	10,804	9,717	10,795	9,628	13,542	15,211
	1908	141,970	73,684	68,286	4.1	3.7	16,824	14,522	12,075	10,621	16,581	14,118	13,920	11,800	14,304	17,225
	1909	39,424	20,847	18,577	1.2	1.0	519	527	2,073	1,780	7,945	6,928	7,974	8,974	2,306	2,368
	1910	32,594	17,223	15,371	1.0	0.8	2,661	2,433	828	746	2,141	1,756	11,526	10,401	67	35
Small pox	1901	26,202	13,425	12,777	0.7	0.7	4,464	4,224	1,186	1,062	4,494	4,426	1,968	1,897	1,333	1,768
	1902	21,967	12,613	12,354	0.7	0.7	1,993	1,828	1,480	1,490	4,174	4,198	1,423	1,503	3,538	3,337
	1903	15,015	7,596	7,419	0.4	0.4	1,537	1,643	1,155	1,044	2,993	2,891	1,189	1,032	782	809
	1904	9,891	5,137	4,754	0.3	0.3	1,210	1,143	665	550	1,811	1,654	1,188	1,186	253	221
	1905	18,540	9,410	9,130	0.5	0.5	1,329	1,254	1,023	989	2,724	2,509	3,516	3,624	818	754
	1906	29,840	15,089	14,771	0.8	0.8	1,318	1,248	2,043	1,972	7,425	7,345	3,369	3,330	914	876
	1907	22,455	11,251	11,204	0.6	0.6	1,257	1,219	1,166	1,111	6,991	7,039	1,267	1,290	570	545
	1908	22,204	11,240	10,961	0.6	0.6	3,423	3,225	1,182	997	4,183	4,123	745	691	1,757	1,928
	1909	18,862	9,768	9,104	0.5	0.5	4,508	4,303	779	723	2,460	2,249	1,024	910	891	919
	1910	19,198	9,730	9,468	0.5	0.5	2,969	2,941	1,326	1,249	1,764	1,682	1,812	1,875	1,857	1,721
Lever	1901	291,854	150,84	144,070	8.2	7.6	55,890	52,680	20,912	19,675	37,236	37,141	17,536	17,837	19,210	16,757
	1902	277,089	141,404	136,281	7.9	7.4	51,538	50,042	18,156	16,807	36,631	35,932	18,562	18,551	16,514	14,946
	1903	314,920	159,174	155,752	8.7	8.2	59,228	59,155	18,318	17,022	39,148	38,521	23,203	23,083	19,277	18,371
	1904	293,209	149,719	143,550	8.3	7.7	57,321	54,562	17,628	16,590	35,865	34,312	20,478	20,182	18,427	17,604
	1905	265,044	135,317	129,697	7.5	7.0	55,770	53,133	15,191	14,270	25,755	24,675	19,941	19,739	18,690	17,880
	1906	304,026	157,526	151,400	8.5	8.2	68,252	67,743	15,797	15,179	28,114	27,909	22,592	22,600	18,771	17,960
	1907	284,430	145,040	139,390	8.1	7.6	58,182	55,248	14,167	12,830	29,034	28,442	21,710	21,719	21,938	21,037
	1908	295,834	150,321	145,513	8.3	7.8	66,437	63,662	15,394	14,598	28,647	28,156	20,576	20,675	19,207	18,422
	1909	293,408	136,541	131,867	7.8	7.1	58,201	55,387	15,563	14,900	28,866	28,809	19,686	19,331	14,235	13,650
	1910	321,381	162,791	158,590	9.0	8.5	71,505	68,974	24,545	23,235	29,013	29,267	21,652	21,789	16,046	15,334
Dysentery and Diarrhoea	1901	42,084	22,224	19,860	1.2	1.0	3,121	2,510	1,015	927	9,960	9,043	3,094	2,929	5,032	4,451
	1902	36,633	19,034	17,599	1.1	1.0	2,925	2,453	1,208	1,103	8,408	8,167	3,518	3,297	2,915	2,559
	1903	40,389	25,497	23,692	1.4	1.3	3,861	3,272	2,258	2,087	10,062	9,633	3,603	3,172	5,713	5,428
	1904	48,063	24,510	23,517	1.4	1.3	3,202	2,800	2,922	2,745	11,011	10,745	2,902	2,823	4,419	4,324
	1905	51,298	29,257	25,041	1.5	1.3	2,905	2,502	2,778	2,495	11,316	11,197	2,587	2,826	6,371	6,081
	1906	61,588	31,595	29,993	1.8	1.6	4,542	4,135	2,468	2,228	13,182	12,551	4,444	4,378	9,949	9,701
	1907	60,328	30,975	29,351	1.7	1.6	3,190	3,037	1,919	1,771	11,578	10,831	4,621	4,346	9,767	9,368
	1908	60,874	31,159	29,715	1.7	1.6	3,988	3,756	2,285	2,087	11,180	10,703	4,389	4,085	9,337	9,024
	1909	48,176	24,755	23,421	1.4	1.3	3,526	2,945	1,974	1,866	9,970	9,662	3,899	3,595	5,367	5,233
	1910	58,117	30,008	28,109	1.7	1.5	4,024	3,420	3,163	2,978	11,411	10,855	5,198	4,955	5,312	4,801
Plague	1905*	5,788	3,070	2,718	0.2	0.1	1	1	2,105	1,955	555	540	2	2	417	321
	1906	898	464	434	0.0	0.0	11	11	180	156	127	120			146	144
	1907	2,872	1,529	1,343	0.1	0.1			854	770	517	475	3	3	155	98
	1908	3,358	1,669	1,669	0.1	0.1			393	370	805	633	1	1	458	466
	1909	3,444	1,864	1,680	0.1	0.1			89	55	1,793	1,836	397	460	309	210
	1910	4,867	2,390	2,477	0.1	0.1	4	4							116	126

1901-2000 deaths in 1902 10,782

* Accurate details by sexes and districts are not available previous to 1905 the number of attacks in 1901 is 1,000 deaths in 1902, 10,725; 1903, 13,291; 1,901, 20,125 See footnote to the previous subsidiary table

CHAPTER VI.—SEX

Country			Year of census	Number of females per 1,000 males.	the proportion of the sexes (a) in India, (b) in the Presidency (c) in each district of the Presidency With India I am not concerned save in so far as to remark that the ratio of the last census (953 per thousand) is the opposite to that prevailing in Europe, where with the exception of the south-eastern corner the women according to the latest information available are found to outnumber the men
England and Wales	---	1911	1,008		
Scotland	---	1911	1,002		
Ireland	---	1911	1,004		
Holland	---	1909	1,016		
German Empire	---	1910	1,004		
Denmark	---	1911	1,001		
Sweden	---	1910	1,044		
Bulgaria	---	1906	907		
Serbia	---	1900	841		
Romania	---	1909	909		

2 In the Madras Presidency taken as a whole the facts ascertained at the census of 1911 correspond to European experience the ratio of females to males being 1032 1000 From subsidiary table I it may be seen that in point both of actual and "natural" population this general proportion has been found to exist at the last three decennial enumerations, and the disparity in the former case appears to increase steadily if slowly as the years go by

3 A recent statistical writer in England finds in the preponderance of women a sufficient reason for the diversion of their domestic energies towards a pressing of their claim to political recognition Such happening is hardly as yet within the range of practical politics in Southern India, nor need our rest be disturbed by an attempt to forecast the ultimate practical result of this sex tendency

4 At the last census the Presidency was divided into 32 territorial units. Strictly speaking Madras including its capital, comprises 25 "districts;" but for the purposes of the census it is customary to include the States of Pudukkottai, Banganapalle and Sandūr and to treat separately the Agency tracts of Ganjam, Vizagapatam, and Gôdāvari, and little enclave of Anjengo

5 In fourteen of these units females were found to be in defect. From this number we may exclude for present purposes the three Agency tracts because of the probability of faulty enumeration to which attention is drawn in Chapters I and II Madras City because of the generally observed tendency towards a larger male population in the large cities of India the Nilgiris, mainly because of a large immigration of male labourers to coffee and tea estates. But the figures of this district deserve some further remark, in view of the fact that the defect of women is much more strongly marked in the actual than in the natural population while among the persons born in the Nilgiris, and there enumerated (table XI) the sex proportions are practically equal. The explanation which local knowledge confirms, may be found in the fact that the district holds, in addition to its imported plantation labourers, a large proportion of immigrants for various other purposes (only 670 per 1 000 of the actual population were born in the Nilgiris) to whom the climate is on the whole ungenial, and who find it as difficult to keep their women kind on the hills as Europeans do to keep them on the plains. Among the Badagas, characteristically the people of the district, women outnumber men as they do among Indian Christians, who may in general be assumed to be natives of the locality where they are found

6. Despite the evidence of table VI and subsidiary table I to this chapter I should be inclined to add Sandūr to this list. There is no apparent reason for a sudden and marked change in the actual female population and the variation between actual and natural population which the figures imply is too great to be easily credible. As exemplified in the case of Banganapalle at the census of 1901

the return of birth-place in these tiny states lying within the confines of one British district is one of very doubtful reliability, and the purely arbitrary nature of the frontier renders a variation of the actual population, in reality small when the smallness of the total figures is considered, largely a matter of chance

District	Women per 1 000 men in actual popula- tion in 1911
Guntur	982
Nellore	990
Cuddapah	989
Kurnool	984
Bellary	975
Anantapur	949
Chingleput	993
Chittoor	983

7 However this may be we are left with eight considerable units, (I exclude Banganapalle both on account of its size, and of its practical homogeneity with Kurnool), where actual (and natural) sex proportion differs from that of Madras in general. Or in other words while the excess of females in the Presidency is 658,144, the defect in these districts is 102,795

8 European statistics, presumably reliable, appear to show an excess of males at birth, with a reversal of the ratio in later years. The vital statistics for the Presidency, set forth in subsidiary table V, show that, so far as births are concerned, the sex ratio tallies with that of Europe. At the age periods 0-5, and 5-10, girls outnumber boys, but at the periods 10-15 and 15-20 the proportion undergoes a change, the male sex, especially at the earlier period, being in excess. From 20 to 35 females again preponderate. From 35 onwards the pendulum oscillates according to quinquennial periods, a result probably due to as much to the haphazard inaccuracy of particular age returns as anything else, but in the result there is a female preponderance of 39,103

9 It is worth while examining these figures in connection with three main religions of the Presidency. As to the number of births among the followers of each religion information is not procurable, but, as the result of the census, all save Animism show a preponderance of females over males. At the age period 0-5 among Hindus, Muhammadans, and Christians, girls are in the majority, as they are among the first and third at 5-10, when among Muhammadans the sexes are practically equal. At 10-15 males are in excess, as they are at 15-20 among Hindus, though not among Muhammadans and Christians. From 20-25 the sex proportion in each religion tallies with that of the Presidency. From 35 onwards women are in excess among Hindus, in a minority among Muhammadans and Christians. The curious quinquennial variation already noticed is exactly the same among Hindu and Muhammadan as in the general population, but among Christians there is a steady preponderance of men from 55 onwards.

10 The accuracy of the Indian sex returns has been challenged by continental statisticians, on the grounds that the general defect of women is due to the reluctance of the people to disclose even the existence of their womenkind. The foregoing figures show that this argument fails to touch Madras as a whole, or any considerable section of the people living therein, unless, from an observed increase in the proportion of women to men at succeeding enumerations, we conclude that the *real* number of females in the Presidency is vastly greater than that of men, a hypothesis which fails to explain local *decrease* observable in many instances. Men indeed predominate among the "Animists," and some smaller religious communities, but these people are too few in number to warrant the drawing of any general conclusion from facts observed in their particular case. Moreover the exceeding vagueness of the term "Animist," coupled with local difficulties of enumeration, renders it probable that such error, as in this case occurs, may be that of the enumerator quite as much as of those enumerated.

11 There may be a probability of error in respect to the return of girls at the nubile age, especially if such girls be unmarried. But such error is far more likely to be caused by mis-statement of age than by absolute concealment of existence. Such concealment is indeed improbable, when it is remembered that seclusion of women, other than Muhammadan or Oriya, is comparatively rare in the Presidency, and that, while in most districts the ascertained number of Muhammadans is too small to affect appreciably the general figures, in Malabar and South Canara, which

return by far the highest percentage of Muhammadans, women preponderate as they do in the general Muhammadan community, and among the Oriyá castes.

12. In respect to the existence of girls at the age period 10-15 a few figures

Number of girls aged 10-15 per 1,000 of female population.			
Total	—	—	100
Hindus	—	—	106
Mahomedans	—	—	116
Christians	—	—	116

may be given. They show that such constitute more than one-tenth of the total female population their number is smallest exactly at the point at which such a return might be expected namely in the Hindu community. Misstatement of age at this period at least among Hindus, becomes more apparent when the proportion of unmarried girls at the age of 10-15 to the total number of girls at this age is considered with reference to the general population of the Presidency and to the three main religions.

Number of girls unmarried at 10-15 per 1,000 girls of this age			
Total	—	—	740
Hindus	—	—	723
Mahomedans	—	—	844
Christians	—	—	918

13. Subsidiary tables V and VI disclose nothing calculated to render unwarrantable the assumption that an excess of females over males is the normal condition of the Presidency. They show that male births are more numerous than female—a fact of which the accordance with general experience discounts neglect or unwillingness to register female births. The comparative equality of deaths at the age period 1-5 is due in all probability to the greater solicitude shown for boys whose deaths at this age should outnumber those of girls. The ominous preponderance of female mortality between 15 and 30 is eloquent of the risks of Indian motherhood. That at the ultimate age period female deaths should exceed male appears a necessary consequence of the considerable preponderance of women at this age shown by subsidiary table II.

14. To explain the general defect of women in India the existence of certain conditions, tending to produce a high female mortality has been suggested. Among such conditions may be—

- (a) Neglect of female infants, for whom the procuring of a husband would be an occasion of expense
- (b) Infant marriage involving premature sexual intercourse and child bearing
- (c) A high birth rate, combined with unskilful midwifery
- (d) Confinement and semi-starvation of women at puberty during their menstrual periods, and after child birth.

15. But as applicable only to a particular area within the Presidency these explanations scarcely hold good inasmuch as there is no reason to suppose that such customs exist in greater force in the eight districts concerned than elsewhere. At the same time a few figures illustrating the prevalence of immature marriage in these districts and elsewhere may be given.

Number of females among whom one under 15 is married.			
Coimbatore	—	—	19
Malabar	—	—	22
Coimbatore	—	—	28
Kannur	—	—	21
Belgaum	—	—	19
Anantapur	—	—	24
Chingelput	—	—	27
Chittoor	—	—	23

16. The figures in the margin contrast the number of women married at the ages 0-15 with the total female population. Those widowed at these ages have been excluded because presumably they are not subjected to the disturbing influences mentioned in paragraph 14 (b).

17. In contrast with certain districts where women outnumber men these figures appear illuminative in Malabar but one woman out of 81 is a married woman of this tender age. In Madras one of 87 in Tanjore one of 62 in South Arcot one of 88. But the explanation fails, when we notice that in Ganjam, where the proportion of women to men is highest, one woman out of every 10 is a married woman aged between 0 and 15. In Visagapatam the proportion is even higher being one out of 9. In Gódvári it is one out of 15. In Kátna, one out of 17.

18. A further caution is necessary. If the deficiency of females is attributable to any one or all of the causes noted in paragraph 14, it is hardly reasonable to

suppose that such causes persist with equal force in all sections of the people irrespective of race, creed or education. We might expect a surplus of females in some sections counterbalanced by a marked deficiency in others.

19 Assuming that, in the case of Hindus, difference of mother-tongue is equivalent to difference of race in Southern India, it will be of interest to note the sex proportions, according to linguistic division, in these districts and some others

District	Tamil.		Telugu.		Oryá		Canarese	
	Males	Females	Males	Females	Males	Females	Males	Females
Guntúr	15,470	15,238	702,434	692,155			1,732	3,652
Nellore	19,689	20,272	570,911	569,610			4,292	4,359
Cuddapam	4,175	4,525	328,339	367,008			2,968	2,944
Kurnool	5,065	5,254	357,609	354,662			17,266	15,934
Bellary	9,186	10,265	251,499	242,140			167,095	166,211
Anantapur	8,836	7,983	890,362	371,474			42,063	39,780
Chingleput	553,741	549,693	110,359	110,338				
Chittoor	79,518	79,925	492,913	475,628			13,547	13,823
North Arcot	715,453	726,923	154,529	157,700			14,670	15,461
Salem	635,579	651,790	170,474	167,895			28,330	28,181
Coimbatore	689,484	709,126	237,321	242,985			83,957	87,114
Ganjám	21,858	32,755	337,530	465,922	394,830	446,352	2,216	2,030
Vizagapatam	11,202	12,163	980,963	1,025,333	35,123	37,530	4,907	4,915
Gódvári	26,048	30,608	647,775	672,715	2,601	2,926	2,687	2,753

20 From these figures it can be seen that in all eight districts Telugu males outnumber Telugu females, as they do in the "normal" district of Salem. But the inference that male predominance is characteristic of the Telugus is scarcely borne out by observation of such figures as those for North Arcot, Ganjám, Vizagapatam, and Gódvári, and of the fact that the Canarese men of Bellary and Anantapur likewise outnumber the women, while a reversal of the proportion is found in the considerable Canarese population of Coimbatore.

21 But *Race* in Southern India is complicated by considerations of caste and religion as well as by those of language. Accordingly, assuming that the Hindus of Chingleput are represented by Tamils, and those of the other districts by Telugus, I have tabulated the sex proportions for each section of the people that contributed approximately 10,000 of either sex to the sum total. Inasmuch as the statement is rather unwieldy I have placed it at the back of the subsidiary tables appended to this chapter (appendix I).

22 These figures do not seem to furnish us with any solution of the problem. Male predominance is, on the whole, fairly well marked throughout all strata of the population, while the total numbers show that the sections dealt with are tolerably representative of the district population. It is worthy of note that omission of Canarese-speaking Hindus from the population of Bellary has considerably accentuated the deficiency of females, and that Chingleput, the one Tamil district, shows a proportionately greater number of castes wherein females outnumber males.

23 Lastly, if we take as fairly typical the districts of Chingleput, Kurnool, and Guntúr, Provincial table II gives us the proportion of the sexes in the main religious communities in each taluk of these districts, and the figures are available for the drawing of such conclusions as may suggest themselves to the ingenious reader.

24 An intolerable deal of sack to a very scanty morsel of bread represents so far I fear the treatment of this question. Yet the foregoing remarks may serve some useful purpose if they indicate that explanation is to be found not in the social customs or racial peculiarities of the people but rather in the conditions of the locality in which they reside.

25 For reasons mentioned elsewhere it must be admitted that emigration returns are of little value in regard to such comparatively small areas as districts. Indeed so difficult did it prove to ascertain accurately the birth districts of Madrasis enumerated outside the Presidency that the "natural population" of districts, shown in subsidiary table I was at first calculated solely with reference to migration within the Presidency. It may however be taken for granted that emigration is a factor of very small importance in at least five of these eight districts namely Kurnool Cuddapah Anantapur Bellary and Chittoor. They are landlocked and the idea of crossing the sea is not likely to reach or if it reaches to appeal to the adventurous youth of these parts. Guntur Nellore, and Chingleput have a certain number of their taluks on the sea board but possess no central ports of embarkation. And when all allowance has been made for the fact that the emigrant is usually accredited to the district wherein he embarks it is a matter of fairly common knowledge that there is no movement from these districts comparable to the outflow (chiefly of men) from Ganjam to Burma from Tanjore to the Straits from Tinnevely and Madura to Ceylon.

26 In the fact that these eight districts very largely coincide with the "famine zone" of the Presidency the true explanation will I believe be found. It is, I am aware, a generally accepted theory that women are less susceptible than men to the effects of famine the observable mortality due directly to this cause may be smaller among them than amongst men but, as to their greater power of resistance to privation generally I think that there are grounds for doubt. A woman doubtless needs less food than a man when both can get enough but, when both are on the verge of starvation the advantage in staying power is probably on the side of the man. If both are in receipt of non-gratuitous famine relief, the woman's task is lighter than the man's but when both are endeavouring unaided to last through a bad time the man has rest for there is practically nothing for him to do; the woman cannot (and will not) escape from the care of children the cooking of such little food as may be procurable and other household duties.

27 Belief in this explanation is strengthened by observation of certain changes in sex ratio. At the census of 1901 the men of Kistna outnumbered the women in the ratio of 1000 : 976. With the formation of the new Guntur district the sex ratio changed women now standing to men in Kistna as 1003 : 1000 the district redistribution taking away from Kistna the barren taluks of Narasaraopet, Sattenapalle, Palnad and Vinukonda.

28 Again in 1901 North Arcot was a "female" district with 1 006 women to every 1 000 men but in this district the female predominance was entirely among the Tamils in the Telugu section which in point of absolute numbers was almost equal to the Tamil men predominated. This difference was due I believe not to any racial peculiarity but to the fact that the then Telugu portion of North Arcot was extremely liable to famine. It has now been absorbed in the new district of Chittoor where as already seen men are in excess.

29 Facts never run exactly as one would wish them to do and it must be admitted that facts, on which this argument is based do not afford an exception to the rule. Certain taluks of the new Kistna district such as Bezvada Divi and Guduvada, which cannot be regarded as famine zones, still show a male preponderance in Guntur men still exceed women in Bapatla taluk, and are outnumbered by them in Palnad in Kurnool the Nandyal and Nandikotkur taluks with a certain extent of irrigation are comparatively prosperous in the first the numbers of men and women are equal, in the second men outnumber women in Kurnool taluk men predominate while in Sirvel and Cumbam women are in the majority.

30 But these eight districts have received perhaps more than their proper share of attention to some points of more general interest allusion may be made before the chapter closes

31 Subsidiary table IV, which shows the number of females per 1,000 males for certain selected castes, is an obviously unsatisfactory production. It is founded on the absolute figures of Imperial table XIV, which deals with the civil condition of these castes, and, as these figures were taken only from certain selected districts, their utilization for a different purpose does not fairly represent conditions existing throughout the entire Presidency. As a supplement I have prepared subsidiary table IV (a) founded on Imperial table XIII, which gives a more just view of sex ratio according to caste, tribe, and creed. The table is its own explanation, and affords support to the theory that preponderance of females is the natural condition of the Presidency, its figures may be examined in comparison with those of appendix I, in order to ascertain how far an excess or deficiency of females noticed in particular castes (*e g* Kómatis, Kápus, Mádigas) in particular districts represents or misrepresents general conditions.

32 Subsidiary table III exhibits sex proportion in the different natural divisions and religions in accordance with age periods. Its most interesting features are the confirmation it affords of the theory as to misstatement of female age at the period 10-15, and the curious local variations already noted, which are to be found in the more general proportions. The comparatively large proportion of women aged 15-30 in comparison with the number of the opposite sex at the same age would seem to be an effort of nature to make good the heavy female mortality at these ages noticed in subsidiary table VI.

1.—General proportions of the sexes by natural divisions and districts.

District and Natural Division.		Number of females to 1,000 males in					
		Actual population			Natural population.		
		1911	1901	1891	1911	1901	1891
	Province	1	2	3	4	5	6
Agency		1,022	1,029	1,023	1,017	1,029	1,025
Agency		993	999	990	—	—	—
Agency Gajim		991	976	935	—	—	—
Agency Yampapam		996	993	963	—	—	—
Giddavari		990	974	990	—	—	—
East Coast (North)		1,043	1,031	1,018	1,027	1,023	1,011
Gajim		1,126	1,112	1,079	1,104	1,099	1,063
Yampapam		1,042	1,047	1,032	1,023	1,024	1,010
Giddavari		1,022	1,041	1,026	1,016	1,020	1,026
Kintan		1,008	1,006	1,002	1,012	990	993
Gundur		993	990	993	993	—	—
Nelloru		996	996	993	992	991	992
Deccan		999	999	996	997	996	993
Chidambaram		998	976	974	996	973	996
Kurnool		994	979	976	996	974	974
Dumraupalli		999	999	999	999	993	999
Bellary		972	970	962	976	977	971
Kandur		1,018	979	991	972	996	999
Anantapur		949	961	932	949	946	943
East Coast (Central)		1,007	1,029	1,020	1,004	1,014	1,014
Madras		946	941	1,004	997	1,026	1,060
Chingleput		996	981	993	990	990	991
Chittoor		999	974	996	996	—	—
North Arcot		1,021	1,022	1,014	1,004	999	990
Salem		1,016	1,034	1,034	1,012	1,029	1,027
Coimbatore		1,027	1,030	1,040	1,022	1,022	1,026
South Arcot		1,014	1,014	1,046	1,017	1,012	1,007
East Coast (South)		1,077	1,066	1,076	1,061	1,061	1,076
Tanjore		1,164	1,106	1,090	1,090	1,106	1,096
Trichinopoly		1,080	1,062	1,066	1,017	1,062	1,066
Pudukkottai		1,096	1,104	1,097	1,080	1,076	1,082
Madurai		1,043	1,046	1,046	1,026	1,092	1,096
Ramanathapuram		1,100	1,112	1,111	1,111	—	—
Thiruvallur		1,069	1,062	1,067	1,096	1,096	1,080
West Coast		1,026	1,020	1,024	1,029	1,026	1,024
Mysore		996	940	976	996	996	943
Malabar		1,024	1,024	1,017	1,080	1,026	1,020
Assaye		1,071	1,026	1,112	1,016	—	—
South Canara		1,096	1,069	1,067	1,022	1,076	1,076

Note.—(1) The proportions in columns 3 to 6 are worked out for population adjusted to the present area of each district; but in columns 1 to 2 they are for districts as they stood at the time of each census.

(2) The figures in columns 5 and 6 are based on the female population born in and enumerated in this Presidency only. Those in column 3 include women born in Madras Presidency but enumerated outside its limits also so far as their number could be ascertained.

II — Number of females per 1,000 males at different age periods by religions at each of the last three censuses

Age	All Religions			Hindu			Musalman			Christian			Animistic			Jain.		
	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Total all ages (actual population)	1,032	1,029	1,023	1,033	1,029	1,024	1,029	1,032	1,026	1,030	1,033	1,027	989	988	932	906	940	941
0-1	1,027	1,041	1,048	1,029	1,043	1,049	1,002	1,013	1,036	1,010	1,036	1,038	1,046	1,064	1,059	1,070	1,010	945
1-2	1,055	1,051	1,065	1,060	1,054	1,069	1,026	1,008	1,030	1,011	1,059	1,050	1,037	1,082	988	1,112	969	1,096
2-3	1,039	1,059	1,083	1,043	1,063	1,088	1,003	1,005	1,012	1,012	1,018	1,039	1,057	1,088	1,060	1,040	1,104	962
3-4	1,054	1,067	1,061	1,057	1,070	1,064	1,014	1,024	1,011	1,044	1,050	1,034	1,062	1,068	1,121	971	1,032	1,148
4-5	1,022	1,040	1,029	1,026	1,043	1,032	987	986	995	980	1,027	1,009	1,028	1,084	1,042	1,146	1,077	1,014
Total 0-5	1,038	1,051	1,052	1,042	1,055	1,055	1,005	1,007	1,016	1,012	1,036	1,033	1,046	1,082	1,062	1,063	1,040	1,021
Total 0-30	1,032	1,027	1,021	1,031	1,027	1,021	1,029	1,028	1,020	1,050	1,043	1,035	1,035	1,023	988	994	925	944
5-10	1,015	1,008	980	1,017	1,011	991	1,000	988	974	1,029	1,012	1,004	969	959	926	1,032	997	1,032
10-15	922	902	871	922	902	870	921	902	870	980	937	918	879	857	852	875	905	866
15-20	996	944	967	986	934	960	1,057	1,014	1,024	1,072	1,017	1,035	1,167	1,089	992	794	810	869
20-25	1,197	1,248	1,214	1,186	1,245	1,214	1,183	1,272	1,232	1,218	1,262	1,199	1,293	1,281	1,153	851	905	948
25-30	1,088	1,120	1,077	1,089	1,120	1,077	1,101	1,156	1,104	1,105	1,139	1,098	996	1,005	903	795	887	920
Total 30 and over	1,032	1,030	1,027	1,036	1,033	1,031	1,028	1,040	1,038	993	1,014	1,009	902	872	848	909	961	936
30-40	1,043	1,025	1,003	1,017	1,027	1,004	1,030	1,022	1,001	1,017	1,042	1,005	959	956	928	829	883	839
40-50	991	978	956	994	981	955	998	1,014	997	987	978	949	814	744	759	811	898	920
50-60	1,009	1,009	1,045	1,012	1,012	1,049	989	1,027	1,042	968	972	1,028	872	811	756	989	1,031	922
60 and over	1,100	1,176	1,218	1,115	1,183	1,223	1,110	1,152	1,209	973	1,066	1,013	961	1,002	682	1,152	1,141	1,205
Not stated			949			970			1,162						941			1,060

III.—Number of females per 1,000 males at different age-periods by religious and natural divisions. (Census of 1911)

[illegible]

IV — Number of females per 1,000 males for certain selected castes

Caste	Number of females per 1,000 males						
	All ages	0-5	5-12	12-15	15-20	20-40	40 and over
	2	3	4	5	6	7	8
Baliya	1 004	992	1,036	824	942	1,058	1,001
	982	995	931	802	908	952	1,123
{ Tamil	994	916	832	658	863	1,024	1,328
{ Telugu	612	1,047	971	821	593	522	470
Bráhmán { Embrándri	966	1,037	931	892	1,053	895	1,031
{ Nambúdrí	623	1,201	1,155	770	767	485	402
{ Pattar	1,026	983	1,011	833	1,048	1,046	1,077
Canarése	1 071	1,095	966	832	970	1,073	1,234
Oriyá	1,105	1,007	980	906	1,192	1,184	1 220
Cheruman	1,132	1,026	1,018	877	1 022	1,210	1,272
Chottá	1,001	923	1,059	649	812	1,024	1,129
Dávānga	1,312	1,058	1,031	980	1,328	1,610	1,598
Holoya	1,037	1,022	1,066	857	990	1 054	1 047
Kñikólan	1,097	1,048	1 122	888	926	1,160	1,181
Kalingí	1,238	1,080	1,096	874	1,249	1,451	1 424
Kalinjí	1,071	1,078	1,041	908	1,057	1,126	1,070
Kammálan	1,028	1,104	1 039	728	828	1 031	1,131
Kamsala	1,034	1,056	1,028	837	887	1,109	1,056
Kápu	1,033	1,038	1 022	941	1,041	1,022	1,074
Kómatí	1,027	990	917	894	1,179	1,150	1,006
Mála	1 057	1,044	982	815	1,090	1,230	985
Paralyann	1 018	1,041	974	1 003	1,095	981	1 063
Sálg	1 042	1,032	1,036	915	91	1 098	1,079
Shánán	1,029	1,000	957	923	1,088	1,071	1,061
Tívan	1,017	1,028	1,033	826	858	1 065	1 034
Vellála							

IV ().—Number of females to 1 000 males for certain castes (Imperial table XIII).

Castes	Number of females to 1,000 males.	Castes.	Number of females to 1,000 males.	Castes	Number of females to 1,000 males.
1	2	1	2	1	2
Tamil.		Telugu—cont.		Canarese—cont.	
Agraharaya —	1,084	Jitapa	1,048	Haleya — —	1,223
Amalakkiram	1,060	Jagi	984	Jangam — —	1,037
Ambarthar	1,033	Kalamji	1,087	Kabbara — —	1,074
Andi	1,003	Kalamji	1,080	Kannadaya — —	948
Aravam	1,013	Kanna	803	Kappiyya — —	1,013
Cherai —	1,043	Kannala	1,018	Kumbira — —	1,071
Idalva	1,040	Kipa	1,013	Kuruba — —	947
Iraia	1,000	Konati	803	Kurumbas — —	806
Kakkara —	1,083	Konda Dora	984	Lagya — —	1,038
Kalasa	1,009	Koyi	1,030	Magra — —	1,134
Kannala	1,038	Kumara	903	Pachala — —	1,030
Kannika	1,003	Nadiga	900	V. khalga — —	1,073
Karava	1,041	Nila	1,031		
Kannava	1,030	Nannala	1,040	Oriya.	
Kalamala	1,073	Nidara	803	Bavari — —	1,390
Malayala	1,003	Natiraba	903	Bhandari — —	1,008
Morava	1,033	Nigavala	1,033	Bhatia — —	974
Muttiraya	1,006	Noda	903	Bettala — —	1,004
Nattamam	1,083	Perba	906	Brikham — —	1,089
Palla	1,087	Rara	1,003	Dandala — —	1,133
Palli	1,006	Sila	1,010	Dhala — —	1,071
Pandara	1,077	Sattala	1,036	Dandala — —	1,009
Pannikara	1,009	Sepa	1,3 &		
Pandava	1,023	Talaga	1,030		
Pandya	1,040	Togala	913		
Paravara	1,080	Tottiyar	1,033	Qanda — —	1,107
Pattavara	903	Tullala	1,016	Haddi — —	1,031
Sevabara	1,019	Uppara	900	Kannam — —	900
Siddikhalaya	1,033	Vadava	1,063	Kannam — —	1,371
Sidda	1,040	Vadava	1,030	Kattiya — —	973
Sodara	1,033	Yadala	958	Kudama — —	1,018
Uppiraya	1,063	Yala	1,313	Odiya — —	1,100
Urda	1,080			Padi — —	1,323
Vadava	1,080			Pala — —	1,001
Vadava	1,111	Malayalam.		Rali — —	1,153
Vallava	1,003	Amalavadi	1,073	Ram — —	901
Vallava	1,080	Brikham	823	Sadi — —	903
Vandara	1,007	Chikka	1,039	Tali — —	1,077
Vadara	1,081	Chikka	1,039		
Vadala	1,083	Chikka	1,008	Other Madras castes.	
Vadava	1,003	Chikka	1,101	Brikham — —	1,007
Yadala	973	Chikka	1,107	Gadala — —	901
		Chikka	1,063	Gand — —	843
Telugu.		Kannala	1,080	Khad — —	1,011
Bappa	1,080	Kannala	1,000	Khalaya — —	973
Bappa	1,033	Kannala	1,000	Lambala — —	968
Bappa	963	Kannala	1,018	Mahala — —	1,038
Brikham	1,083	Kannala	907	Pandavara — —	1,043
Brikham	1,330	Kannala	1,079	Pandara — —	940
Brikham	906	Kannala	973	Rajya — —	973
Brikham	1,010	Kannala	1,023	Savara — —	1,016
Chikkaya	1,014	Kannala	1,027		
Dada	1,087	Canarese.			
Dadara	1,008	Budaga	1,030	Muslims.	
Gandala	1,008	Far —	1,044	Dadala — —	906
Gandala	1,031	Budaga	1,018	Labbal — —	1,173
Gandara	1,061	Budaga	1,044	Mappala — —	1,007
Gandara	1,038	Budaga	1,018	Pachala — —	901
Gandara	1,031	Budaga	1,018	Salyad — —	904
Gandara	1,167	Budaga	1,018	Shala — —	1,018
Gandara	1,109	Budaga	1,018		
Jannara	1,183	Budaga	973	Indian Christian	
		Budaga	973		1,036

V—Actual number of births and deaths reported for each sex during the decades 1891–1900 and 1901–1910

Year	Number of births.			Number of deaths			Difference between columns 2 and 3 Excess of latter over former +, deficit –	Difference between columns 5 and 6 Excess of latter over former +, deficit –	Difference between columns 4 and 7 Excess of former over latter +, deficit –	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths
	Males	Females	Total	Males	Females	Total					
1	2	3	4	5	6	7	8	9	10	11	12
TOTAL 1891–1900	4,861,953	4,661,843	9,523,796	3,658,487	3,478,134	7,136,621	– 200,110	– 180,353	+ 2,387,175	958.6	950.7
1891	471,090	453,862	925,352	383,000	365,626	748,626	– 18,028	– 17,374	+ 176,726	961.8	954.6
1892	431,523	414,013	845,136	385,670	369,037	754,707	– 16,910	– 19,039	+ 84,423	960.8	949.8
1893	464,837	445,337	910,174	333,388	317,220	650,608	– 10,500	– 16,168	+ 259,508	958.0	951.5
1894	477,513	456,009	934,181	344,612	328,865	673,477	– 20,845	– 15,747	+ 260,704	956.3	954.3
1895	490,223	478,427	968,650	337,511	322,048	659,559	– 20,796	– 15,463	+ 318,091	958.3	954.2
1896	502,068	478,989	981,057	347,592	328,983	676,575	– 23,079	– 18,609	+ 301,462	954.0	946.5
1897	477,434	459,392	936,826	426,001	402,397	828,398	– 16,042	– 23,604	+ 108,428	962.2	941.6
1898	468,067	446,721	914,788	360,708	339,219	700,017	– 19,343	– 21,579	+ 212,774	956.5	940.2
1899	534,034	514,740	1,048,774	343,598	332,280	675,878	– 19,885	– 11,312	+ 373,499	962.9	967.7
1900	536,964	513,282	1,050,246	398,311	376,453	774,764	– 23,682	– 20,858	+ 278,482	956.9	947.1
TOTAL 1901–1910	5,777,672	5,536,480	11,314,152	4,342,651	4,174,304	8,516,955	– 241,192	– 168,347	+ 2,797,197	958.3	961.2
1901	477,490	458,259	935,749	407,975	388,160	796,135	– 19,231	– 19,810	+ 139,609	958.8	951.4
1902	521,745	501,401	1,023,146	373,355	358,082	731,437	– 20,314	– 14,273	+ 290,709	961.0	961.7
1903	593,719	571,767	1,165,486	419,275	407,388	826,663	– 22,346	– 11,887	+ 338,417	962.4	971.6
1904	573,810	551,932	1,125,742	419,825	404,453	824,278	– 21,887	– 15,372	+ 301,473	961.0	963.4
1905	590,469	576,787	1,167,256	401,406	384,717	786,123	– 22,682	– 16,689	+ 390,133	962.2	958.4
1906	576,071	550,901	1,126,972	607,823	490,508	1,098,331	– 24,170	– 17,255	+ 127,597	958.0	966.0
1907	573,041	546,129	1,119,170	449,290	433,726	883,016	– 20,912	– 15,564	+ 236,154	953.0	965.1
1908	610,268	581,835	1,192,103	491,062	467,857	958,919	– 23,400	– 21,205	+ 231,217	957.5	956.8
1909	621,369	594,348	1,215,717	410,589	390,977	801,566	– 27,021	– 19,612	+ 414,161	956.5	952.2
1910	631,684	603,485	1,235,169	462,051	445,171	907,222	– 28,189	– 16,880	+ 327,747	955.4	963.9

N.B.—From 1900 to 1910 the figures are exclusive of Europeans and Anglo-Indians

VI.—Number of deaths of each sex at different ages (exclusive of Europeans and Anglo-Indians)

Age.	1904.			1905.			1906.			1907.			1908.			1909.			1910.			Average number of female deaths per 1,000 male deaths.	Average number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.		
0-1	109,304	84,018	193,322	114,080	81,898	195,978	118,371	80,723	199,094	114,307	80,723	195,030	114,307	80,723	195,030	114,307	80,723	195,030	114,307	80,723	195,030	828.8	828.8
1-4	13,372	12,393	25,765	14,423	13,423	27,846	15,423	14,423	29,846	16,423	15,423	31,846	17,423	16,423	33,846	18,423	17,423	35,846	19,423	18,423	37,846	998.4	998.4
5-10	19,541	18,220	37,761	20,541	19,220	39,761	21,541	20,220	41,761	22,541	21,220	43,761	23,541	22,220	45,761	24,541	23,220	47,761	25,541	24,220	49,761	949.4	949.4
10-15	13,098	11,774	24,872	14,098	12,774	26,872	15,098	13,774	28,872	16,098	14,774	30,872	17,098	15,774	32,872	18,098	16,774	34,872	19,098	17,774	36,872	868.8	868.8
15-20	13,300	12,130	25,430	14,300	13,130	27,430	15,300	14,130	29,430	16,300	15,130	31,430	17,300	16,130	33,430	18,300	17,130	35,430	19,300	18,130	37,430	1222.7	1222.7
20-25	24,343	22,744	47,087	25,343	23,744	49,087	26,343	24,744	51,087	27,343	25,744	53,087	28,343	26,744	55,087	29,343	27,744	57,087	30,343	28,744	59,087	1321.2	1321.2
25-30	20,313	20,023	40,336	21,313	21,023	42,336	22,313	22,023	44,336	23,313	23,023	46,336	24,313	24,023	48,336	25,313	25,023	50,336	26,313	26,023	52,336	947.2	947.2
30-35	24,313	23,979	48,292	25,313	24,979	50,292	26,313	25,979	52,292	27,313	26,979	54,292	28,313	27,979	56,292	29,313	28,979	58,292	30,313	29,979	60,292	717.7	717.7
35-40	26,274	25,448	51,722	27,274	26,448	53,722	28,274	27,448	55,722	29,274	28,448	57,722	30,274	29,448	59,722	31,274	30,448	61,722	32,274	31,448	63,722	839.4	839.4
40-45	27,307	26,571	53,878	28,307	27,571	55,878	29,307	28,571	57,878	30,307	29,571	59,878	31,307	30,571	61,878	32,307	31,571	63,878	33,307	32,571	65,878	1007.1	1007.1
To and over	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

APPENDIX I

Caste	Guntūr				Nellore				Cuddapab				Kurnool				Bellary				Anantapur				Chittoor			
	Males		Females		Males		Females		Males		Females		Males		Females		Males		Females		Males		Females					
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24				
Balla		10,022	19,121	37,703	39,205	30,457	35,448	30,981	31,535	67,811	63,920	31,348	28,041	58,830	57,703													
Beggs		40,834	40,369	19,301	18,668	5,989	1,972	47,135	46,989																			
Brakman		16,930	15,033	9,104	8,067																							
Gumalla		18,026	47,840	55,004	57,230	30,559	30,860	32,581	32,197	15,389	14,995	23,663	25,570	31,150	12,101													
Golla																												
Kamma		110,207	147,100	51,025	53,313	9,204	8,603																					
Kammas		11,014	15,078	9,630	9,082																							
Kapn		71,100	68,815	60,902	97,645	110,404	106,700	63,478	62,480	20,002	24,114	71,805	70,046	10,006	9,068													
Kemali		37,600	10,441	24,137	24,284	13,503	13,782	19,224	18,584																			
Kammars		10,020	9,016	8,077	7,040																							
Kalik		32,173	32,003	10,849	10,221	28,017	27,575	31,082	31,020	42,888	42,198	51,049	51,394	24,209	23,000													
Malu		74,378	72,660	84,940	83,107	20,540	20,660	27,210	28,524																			
Mangala		9,274	9,573																									
Mutukala		9,283	8,820	12,293	12,030	11,639	10,829																					
Oallo		17,175	15,010	18,365	18,007	14,504	13,775	10,846	10,066	13,507	12,401	19,707	18,387	21,703	20,044													
Salu		17,047	18,005			8,604	8,080			10,121	9,432																	
Telaka		69,716	65,156																									
Togala		29,710	25,210	17,301	17,310	12,352	11,427	12,763	12,107																			
Takala		0,443	0,065																									
Uppara																												
Udalli																												
Udalkula																												
Udalk																												
In Han Christian		46,038	45,891	31,413	30,570	8,977	8,101	8,707	8,558	35,942	34,602	25,510	23,165	20,053	18,587													
		63,103	60,353	21,832	21,000	11,310	11,030	21,190	20,795	1,592	1,590	1,648	1,418	2,193	2,137													
Total		778,028	765,034	575,280	574,175	374,754	363,053	346,524	342,255	213,221	203,812	337,463	322,107	441,142	425,211													
Total population examined		1,543,032	1,110,455	737,807	885,780	117,033	659,570	800,351																				
Total district population		1,907,611	1,328,162	803,998	935,100	909,430	963,223	1,238,742																				
Number of females to 1,000 males—																												
On total district population		982	993	980	984	975	975	968	968	975	975	968	968	968	968													
On figures dealt with		984	994	980	983	960	960	954	954	954	954	954	954	954	954													

APPENDIX I—cont.

Cast	Chhapra et.	
	Males.	Females.
Brahman	12,721	12,402
Chetti	8,540	8,211
Idariya	21,803	21,781
Irak	10,301	9,443
Kafirgan	16,315	17,517
Kamalia	12,062	12,908
Kamalia	8,451	8,379
Murshidpur	12,008	12,470
Palit	164,788	160,517
Paraiyan	174,800	174,920
Shinda	11,212	11,022
Talika	47,054	48,000
Shakt	8,246	8,531
Indian Christian	12,870	12,919
Total	222,379	212,874
Total population examined	1,040,444	
Total district population	1,408,008	
Number of females to 1,000 males—		
(1) On total district population	982	
(2) On figures dealt with	892	

CHAPTER VII—CIVIL CONDITION

MARRIAGE of some sort being the normal condition of the Southern Indian, and an unmated life being regarded as little less singular than would be a clothless existence in Europe, it is hardly necessary to apologize for regarding civil condition almost exclusively in its married aspect

2 To the estate of matrimony a certain amount of indirect attention has been devoted elsewhere in this report. But in such references the marriages of the people were considered solely as ordained for the procreation of children, and as affecting the children sprung therefrom. It may be of some interest to view the matter from the standpoint of the contracting parties, rather than from that of their presumptive offspring

3 In any consideration of the subject it is necessary to bear in mind the somewhat different connotations of the word "marriage" in the East and in the West. In Europe the word implies legal or religious sanction for a definite social relation, wherein the contracting parties are of marriageable, or better, cohabitable, age, it implies, moreover, an obligation on the part of the husband to support his wife, if she does not possess the means of supporting him. This obligation is scarcely implicit in India, nor has marriage a particular reference to age, except in so far as that among certain sections of the population it is looked upon as advisable, or necessary, to get one's female relatives married at an age that ensures for them the maximum possibility of physical disaster. For even if we grant that marriage in infancy *can* at most mean nothing more than irrevocable betrothal, it is not an unfair assumption that this infant betrothal leads to an undertaking of the real responsibilities of the married state at the earliest age that nature permits, and at one far earlier than nature, especially in the case of girls, renders advisable

Religion	Males			Females		
	Un married	Married	Widow- ed	Un married	Married	Widow- ed
All religions	5,330	4,284	380	3,728	4,415	1,857
Hindu	5,281	4,322	394	3,682	4,446	1,892
Mohammedan	5,821	3,876	303	4,123	4,132	1,745
Christian	5,606	1,071	323	4,457	4,114	1,429

4 The marginal statement, taken from subsidiary table III, shows the distribution of 10,000 of each sex by civil condition at the census of 1911

5 Despite then the casual improvidence with which marriage is too often entered upon, the state of the Presidency is somewhat less married than one might expect. For these figures show that more than 50 per cent of the male population are still in the enjoyment of single blessedness, while a rather larger number of women have at one time or another changed their state—a step which in their case generally denotes a final disposal of their chances in the matrimonial lottery

6 Of material prudence or imprudence in marrying, the census enquiry affords no means of judgment. But an automatic check on amorous inclination is supplied by the age distribution of the people, although immature marriages may be

Distribution of 10,000 of each sex

	All religions		Hindu		Mohammedan		Christian	
	Male	Female	Male	Female	Male	Female	Male	Female
Non marriage- able	4,763	3,744	4,732	3,717	5,087	3,634	1,927	3,334
Marriageable	5,237	6,256	5,268	6,283	4,913	6,067	5,073	6,666

frequent, their absolute number cannot, in the nature of things, compare with that of marriages wherein the parties are of suitable age. If we assume twenty years as the age limit within which a man should not marry, and 15 as a corresponding limit for girls, the appended figures show us

the marriageability of the people

7 For the sake of greater convenience in comparison the two foregoing statements may be combined as follows —

Distribution of 10,000 persons.	All religions.		Hindu.		Muhammadan.		Christian.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Married or widowed	4,470	4,373	4,716	4,828	4,179	3,877	4,334	3,513
Of marriageable age	3,337	3,156	3,368	3,323	4,818	4,026	5,073	4,996

8. In addition to age there are sundry curious obstacles to a successful entrance on the married state; many a Hindu reaches the goal over a veritable steep-chase course. But before attending to these matters, it will be well to examine in some further detail the question of age in relation to marriage especially among the female sex. Of its urgency the records of any social conference afford ample proof.

9 The age limits for the respective sexes being as already assumed, the following figures show some considerable existence of premature marriage or widowhood —

Year	Males unmarried 0-20 per 10,000.				Females unmarried at 0-15 per 10,000.			
	All religions.	Hindu.	Muhammadan.	Christian.	All religions.	Hindu.	Muhammadan.	Christian.
1911 — —	8,392	8,500	9,516	9,822	9,034	8,960	9,531	9,707
1901 — —	8,051	9,008	9,310	9,828	9,114	9,063	9,536	9,746
1891 — —	9,394	9,877	9,816	9,793	9,998	9,930	9,458	9,821

Note.—For purposes of convenience, in this and in the succeeding statement, I give only the number of the unmarried, from which the complementary number of those who are, or who have been, married may easily be deduced.

10 The question arises whether immature marriage is a tendency confined to one community of the people or spread among all whether it is a tendency independent of the general marriage question and one whose intensity may increase or diminish irrespective of an increasing or diminishing marriage rate or else a custom so deeply ingrained that its fluctuations follow those of marriage in general. To these questions an examination of the position of 10,000 of each sex in the total population and in each main religious community with respect to marriage at the last three enumerations appears to supply sufficient answer —

Year	Males unmarried.				Females unmarried.			
	All religions.	Hindu.	Muhammadan.	Christian.	All religions.	Hindu.	Muhammadan.	Christian.
1911 — —	8,330	8,334	9,811	9,706	8,728	8,663	9,123	9,487
1901 — —	8,324	8,481	9,963	9,536	8,807	8,825	9,361	9,623
1891 — —	8,390	8,363	8,816	8,813	8,723	8,667	9,119	9,306

11 These figures, combined with those immediately preceding indicate that immature marriage, while especially characteristic of the Hindu community is yet a tendency diffused through other sections of the population and at the same time one of such firm acceptance that its ratio varies well nigh exactly with the general frequency or infrequency of marriage.

12 It is not *prima facie* unfair to attribute the diffusion of this social tendency, as well as of many others, to Hindu influence. Hinduism comprises the vast majority of the inhabitants of the Presidency; the rival faiths of Islam and Christianity have either been recruited from its ranks, and have as yet not sloughed the heridity of centuries, or else, despite a measure of original independence, can scarce but assimilate the social influence of their mighty neighbour, which lives and moves and has its being in social regulation. In Hinduism then we may seek an explanation for the origin, if not for the continued existence of a phenomenon, which many of the most eminent among Hindus profess to deplore.

13 To the statement that premature marriage is in vogue among Hindus because the *shāstras* enjoin it no great attention need be paid: those qualified to speak on the subject express doubt as to whether the *shāstras*, read in the spirit rather than in the letter, contain any such positive injunction. Moreover it is permissible to question whether mankind has at any time followed a practice simply at the bidding of a writing, rather than evolved a writing from experimentally proved advisability. It has been well observed that "it is a too common practice in this country, at once to ascribe to the mysterious influence of religion or caste whatever may be hard to understand in the way of personal conduct, whereas in many cases, an act that appears strange and unaccountable to a European is done in obedience to a custom grounded on mere convenience."

14 The present conveniences of a system that burdens a boy with a wife long before he has any ability to support one, or that subjects a woman to the inevitable risks of maternity, long before Nature turns the balance of probability to the side of safety, are too successfully inapparent to render search for them a profitable adventure.

15 Adopting therefore another line of enquiry, some have found a reason for this practice in a supposed deep scepticism of the Indian as to female morality. This view does not lack a measure of support from the classics, and these, one fears, find a frequent echo in the every day utterances of many a worthy Indian citizen.

16 But if we are to measure the Hindu's estimation of his womenfolk by the utterance of dead and gone curmudgeons, it is only fair to remember that the same reproach strikes home to most other religions—certainly to Christianity. Whatever be the sum total of Christianity's work at the end of 1,900 years for her uplifting, there is no Sanskrit deprecation of woman that cannot be equalled, or excelled, by quotations from the Christian Fathers. Nor, on the other hand, is there lacking evidence to show that the woman of the Indian classics once enjoyed a freedom and estimation as great as any of her Western sisters.

17 Premature marriage, especially that of women, is generally regarded as characteristic of the Brāhman. The figures shown in column 27 of subsidiary table V lend little support to this view, save on the somewhat arbitrary hypothesis that certain sections of the non-Brāhman Hindu community, including those who profess to reject Brāhman authority, and those who, even to-day, can have little contact with, and are little influenced by, Brāhman precept and practice, have determinedly set themselves to imitate and to excel the Brāhman, in his failings rather than in his undoubted excellences.

18 More probable would seem the explanation of premature marriage which pays regard to the racial differences between the peoples now lumped together under one general head of religion, or the several, but still widely inclusive, sub-heads of language.

19 Whatever may or may not be his present degeneration, there can be little doubt that the Aryan forbear of the present day Brāhman stood for a civilization and morality infinitely higher than that of the Dravidian hordes with which, even as a leader, he had to associate himself. From the curious students of such primitive societies we may infer that the marriage relation, not too complicated or stable in modern days, existed some centuries back as a natural simplicity, which cannot have failed to strike the more intelligent Aryan as undesirable in the extreme.

90 The premature marryings of the early Aryan we may then ascribe to two influences. First to his desire to safeguard the purity of his race and the morality of his daughter by securing for her a husband within her own community at the earliest possible moment; secondly to an imitation albeit one unconscious and one much modified of the promiscuous cohabitation which he saw about him. His reciprocal influence is shown in the permanency and sanctity which the tie has assumed among the more educated portions of the non Bráhman community his persistence in the needless custom of premature marriage and his exorcism therein by sundry of his imitators, can be attributed to the unintelligent application of a rule of which the purpose has been forgotten. Whereas among the primitive "Animist" and "outcast" peoples for whose social guidance Bráhman influence, good or bad, is practically non-existent, premature marriage is probably a lingering survival of old time promiscuity.

91 But whatever be its cause there can be little doubt of the wide prevalence of premature marriage. It may be well to consider its advantages and disadvantages in some detail. In doing so it must be remembered that it is futile to import into the word marriage, as applied to Indian facts its European associations. The validity or propriety of a marriage is determined solely by the standards of the society to which the contracting parties belong. Thus marriage in Southern India may imply a relation in some respects much more rigid and unalterable (as among Bráhmans) than in Europe on the other hand it may denote a state of things to European eyes in no way differing from mere animal promiscuity. In ethnographic writings I have seen at times the term "incestuous" applied to certain unions (such as that between uncle and niece) existing in Southern India. The use of such a term is obviously improper it might with equal justice or injustice be applied by a Hindu to many marriages absolutely unobjectionable in the eyes of European Christianity.

92. The advantages and disadvantages of a social relation have twofold application they may be considered in regard to individuals, and to the society of which such individuals form a part. If marriage means simply promiscuous sexual freedom from an early age with a certain quasi permanency when the natural results of such relationship become apparent, (such is the description of Chenchu marriage given to me by a correspondent) the ill effect of such a state of things on the physical and moral health of the individual, and of his society are too obvious to need detailed description. Some detailed statements by competent observers will be found in those paragraphs of Chapter XI which treat of the Khonds and Todas the results appear to be, as regards the individual, the spread and transmission of loathsome disease as regards society in the latter case at all events, racial suicide. The extremely rigid Bráhman ideal of marriage, while by its insistence on premature marriage in the case of girls, it in a sense safeguards female chastity must necessarily involve certain individual and social evils. In respect to the individual woman the physical effects of early sexual intercourse and premature maternity which in most cases are the natural *sequels* of immature marriage are obvious although theoretically immature marriage on the male side is not a necessary complement to that on the female practically it must be so to a large extent and the physical consequences though less apparent, can hardly be less regrettable.

93 In regard to society the harmful consequences of the system may fairly be summarized thus

94 The physical and mental quality of a community made up to an increasing extent of the offspring of immature parents must necessarily deteriorate. The conclusion is not, I think, affected by the fact adduced by a Bráhman correspondent, that his community has in recent times produced and will doubtless continue to produce a certain number of men, (of the women it is impossible for an outsider to judge) who in natural intellectual endowment, and in subsequent attainment, take equal rank with the intellectual aristocracy of any nation. A swallow does not make a summer that the rank and file of this particular community are

physically frail and undergrown is a fact which may be observed, and which has frequently been stated to me positively, if regretfully, by Bráhmans themselves

25 With premature marriage the Bráhmans, and those who follow the Bráhmanical system, have in the case of women associated irrevocability, this in its turn involving, as a natural consequence, premature and sterile widowhood. From the figures of subsidiary table V we find that Tamil Bráhmans have some 482 widows not above 12 years of age, Telugu Bráhmans 1,848, Orijá Bráhmans 657, and Kamsalas 2,286. Whatever may be said as to theoretical beauty of a marriage sacrament irrevocable even by the death of one of the parties thereto, (logically, it may be suggested, this irrevocability should apply equally to both sexes), the practical fact remains that these widows, who can never have been wives, represent potentialities of increase lost to the community.

26 Again the absolute necessity of premature girl marriage has given rise to an evil, which, if Indian writers on the subject are to be trusted, has grown to terrible dimensions in Hindu society where such ideals prevail. It being imperative on a father to get his daughter married before she reaches a particular age, he must literally do so at all costs. In other words, he must purchase a bridegroom. The social demoralization, which must necessarily result from the cold-blooded sale of bridegrooms by themselves or by their parents, has been described with Zolaesque force by a recent Hindu novelist, who puts the following reflection into the mouth of one of his characters: "As for our caste customs and restrictions, can anything good ever come out of such as we now have? Why, if I go to a public prostitute's house for a night, I have to pay her handsomely, and put up with such treatment as she is pleased to accord me. But when a man offers me his virgin daughter, the apple of his eye, the very breath of his nostrils, a veritable gem of innocence and purity, the heiress of a thousand generations of chaste and loving mothers, to be my unconditional bond slave for life in implicit obedience and unswerving faith, to cook for me, wash for me, nurse me in my sickness, cheer me in my hopes, comfort me in my sorrow, rejoice with me in my happiness, love me for ever, for better and for worse, whether I hate her or return her love, to cherish and guard me like a second mother, to bear me pure and innocent children in infinite pain, and nourish and rear them up with infinite care and trouble to perpetuate my name, I must needs first impoverish and ruin her parents by extorting as much money as I can from them, and make them involuntarily curse the day when a daughter was born to them."

27 And the writer's grim descriptions of deceit and trickery arising from this practice, of a father allowing his daughter to sicken to death and forbidding aid, lest she might live unmarried through his inability to purchase her a bridegroom, of ill-matched unions, and life-long unhappiness, are endorsed by a prominent Indian journalist as "graphic and amusing (!) pictures of what obtains more or less generally in Bráhman households in Southern India."

28 Every question has two sides. As to the advantages of that premature "marriage," which is only another name for sexual promiscuity, I have indeed heard no argument. But in favour of the Bráhmanical system of premature marriage, I have heard from Bráhmans arguments far more convincing than the poetical rhapsodies, wherewith we are at times favoured by European sentimentalists.

29 Firstly this system, as suggested in paragraph 20 *supra*, safeguarded for those who adopted it the solidarity of their community, and the virtue of their women. But it may be questioned whether such safeguards are necessary at the present age of the world. Cultural and moral difference between many castes is now so slight that, sentiment apart, the possibility of intermarriage has in it nothing terrible, in an age of peace it is not complimentary to Indian womanhood to suggest that it needs protection from itself.

30 Secondly the Bráhmanical system, if it involves a possibility of premature and sterile widowhood by its insistence on the necessity of marriage does away with the possibility of perpetual and sterile maidenhood, which exists in other countries. Every woman gets at least one chance in the matrimonial lottery, give

her two and probably some other must go without any. And in fact, if age returns are approximately correct, (a doubtful point) the absolute number of these infant widows given in paragraph 25 *supra* is not very great.

31. Thirdly was used the argument that, if social bonds are once relaxed, liberty in India in this respect is apt to degenerate into license. By a curiously similar line of reasoning Browning's dialectical bishop defended his acquiescence in much of what he did not at heart approve.

32. It may however be observed that premature and regular marriage does not necessarily connote widowhood irrevocable if premature. In point of youthful marriages by far the most conspicuous are the Kalingis and Kalinjis, two sections of the community which were not distinguished in 1901. Among one large section of the Kalingis widow remarriage is permissible in case the widow has no male children among the Kalinjis widow remarriage is permitted subject only to the curious qualification that the brother-in law of the widow is entitled to the first offer of her hand. Among Telugas and Bosthas, writes a correspondent, 95 per cent. of the girls are married before attaining puberty. Telugas permit widow marriage without restriction. Bosthas allow remarriage of virgin widows and childless widows, but not of "divorced widows," or widows having offspring. And of course in the Muhammadan community which shows a considerable proportion of early marriages and youthful widows, there is no objection to the remarriage of a widow.

33. The East, or that portion of it in which we live, moves slowly and it is scarcely possible to draw from the figures of a few decades any conclusions as to whether theoretical declamation of which there has been plenty against the custom of premature marriage has to any appreciable extent materialized in practical result. Figures quoted in paragraph 10 *supra*, and the greater detail of subsidiary table I suggest an improvement between 1891 and 1901 with a deterioration in the subsequent decade. But of this the true explanation is probably to be found in the economic characteristics described in Chapter II of the two decades. The marriage of children which is simply an occasion of expense to their parents, becomes naturally of less frequent occurrence at a time when such parents are hard put to it to maintain themselves and when any avoidable expenditure which under other circumstances inclination might dictate, must be eschewed. With returning agricultural prosperity an increase in the number of early marriages, if regrettable, is not a matter for surprise.

34. Moreover though a little leaven leaveneth the whole lump, there must be some reasonable proportion between the amount of the leaven and the size of the lump for the results of the leavening process to become perceptible. The area over which reform has to spread is so wide, the numbers to be affected are so great, that it is hardly just to conclude that progress, because non-apparent, is non-existent.

35. In regard to the particular marriage customs and conditions of particular castes there is something to be said. Such peculiarities may be considered in two aspects namely conditions to be fulfilled, or obstacles to be surmounted, before marriage and conditions under which marriage exists.

36. Of the first I may utilize for an example information given to me by a Brahman friend. His information justifies the steeplechase metaphor employed in paragraph 8 certain of the difficulties to be overcome are purely artificial, and, in one case at least, objectionable others betoken a considerable foresight in avoidance of too close inbreeding which the universality of marriage might otherwise occasion.

37. Necessity of marriage and difficulty of its accomplishment, being more urgent on the side of the bride than of the bridegroom the business may first be viewed from the standpoint of a parent anxious to marry his daughter.

38 (a) He must as a rule be prepared to pay the uttermost farthing that his means will admit, or that the bargaining ability of the bridegroom, or of his representative, can secure. On this evil business enlightened Hindu opinion, of which an example has already been quoted, is vocal. Time will show if practice will follow theory.

(b) The girl must not have attained puberty.

(c) The horoscopes of bride and bridegroom must agree. This is a condition of fairly universal application, and in regard to it a Bellary correspondent gives me a curious piece of information. It is to the effect that in that district parents are unwilling to see a promising match broken off, because of an impediment as to the intrinsic validity of which a considerable degree of scepticism prevails. There has accordingly arisen a class of professional matchmakers, whose duty it is to pronounce on the agreement or disagreement of horoscopes, and whose statement is accepted as final. There are means of securing that it shall be as desired.

(d) The omens, which occur while "marriage business" is on the *tapas*, should be favourable.

(e) The husband should be older than his prospective bride—a requisite which has the weighty recommendation of Shakespeare in its favour.

(f) The husband must be of a different *gôtra* and *pravara* to his wife, and must not be within the prohibited degrees of relationship. From the first prohibition it follows that the bridegroom is unsuitable if related to the bride, however remotely, through the paternal male line. In respect of the latter a man may not marry his mother's sister's daughter, but a Dravidian influence is seen in the fact that he may now marry his mother's brother's daughter, although, strictly speaking, such union is contrary to *shâstraical* teaching.

(g) Bride and bridegroom must be of the same caste and sub-caste.

39 Such, my friend considers, are the matrimonial difficulties of his community stated in a succinct form. But inasmuch as for their full appreciation they presuppose a certain acquaintance with Brahmanism and the religion of the philosophic Hindu, he amplifies his information in respect of caste and sub-caste. It will be found embodied in those paragraphs of Chapter XI, which treat more particularly of sub-caste formation.

40 There can be no doubt that many of these restrictions, utterly senseless now from a European point of view, were originally designed with the twofold object of preserving racial purity, and of preventing too close inbreeding, and in this quality were suited to the circumstances of those among whom they prevailed. But it would certainly appear that to-day attention is concentrated on the rules rather on their object, and that the whole system needs revision and adaptation to the needs of a modern community.

41 The fact that among Nambúdrī Bráhmans is found a large percentage of unmarried women at the ages 12–20, illustrates two peculiarities of their social system. The first is that women marry after attainment of puberty, the second that, inasmuch as only the eldest son of a Nambúdrī family marries in his own caste, the procuring of a husband is often a matter of the utmost difficulty for a father whose quiver has been filled with daughters. Possibly because of the temptations to which this difficulty gives rise, the Nambúdrīs possess a singularly efficient safeguard of morality, in their custom of outcasting all *men* implicated by a fallen woman, whose statement as to her lovers is considered conclusive. In a comparatively recent case a lady's victims numbered over sixty.

42 Inasmuch as the percentage of unmarried women *aetate* 12–20 among Embrándrī Bráhmans, who are Canarese or Tulu immigrants to Malabar, is likewise high, it may be surmised that with their occasional usurpation of the term Nambúdrī, and imitation of the Nambudrī custom of contracting sambandham with Náyār women, these Bráhmans have to a certain extent adopted Nambúdrī ideas with respect to the women of their own caste.

43 *Exogamy*—Outside the Brahman pale there arises the question of exogamous sept in relation to marriage. The existence of these septs has been noted by Thurston and other ethnological writers, a few castes among whose sub-sections

such are said to exist are the *Udayāns* *Velkās* *kāpas* and *kōmatis*. But I have doubts as to whether this idea of exogamy presents itself as of any practical importance to the would be benedick. I *propose* of the question a man rather aptly observed to me "I have quite sufficient trouble in finding some one that I can marry without bothering myself about those that I *cannot*." In other words such obstacles to marriage, where they exist are as well known as *gōtra* and *prarcara* among Brahmins, and probably were designed with the same object.

44. *Totemism*—On the connection of exogamy with totemism and on actual living belief in totemism I have learned nothing except what has been already recorded by others. In fact there is no way of learning anything new on this obscure subject open to the superficial enquirer. As noted by Mr Henderson in his remarks on the Gadabas, (Chapter XI) the jungle folk among whom such ideas might be expected to prevail are extremely shy about giving information as to their peculiarities to a stranger to get to the bottom of their inmost thought and belief requires an acquaintance with, and a sojourn among them which are out of the question for an ordinary official, especially if he be a foreigner. An Indian gentleman, who has studied the subject, tells me that totemism probably survives as a living faith in the inland tracts of the northern districts and nearer the coast a tradition survives of there having been such a belief. But real information as opposed to hearsay or to that style of information which the ordinary villager will give if he thinks that a particular answer will please his interrogator my informant considers unprocurable save by one who is prepared to remain for a considerable while in one locality obtain a perfect command of the language of the people live with them as one of themselves and obtain his knowledge by observation and hints here and there rather than by direct question and answer.

45 In respect to the conditions under which marriage exists there are quaintnesses ascribed to sundry castes. It is however permissible to doubt whether such customs are not in many cases at the present day an affair of tradition rather than of actual practice. The most striking illustration of such a state of things is the case of the Nāyars, of whom Mr W Logan writes as follows "The statement that the younger cadets of the Nambūdiri families live with Nāyar women, merely reproduces in English the Malayāli mode of describing the married life of these people, and of the Nāyars. It is part of the theory that the women they live with are not wives, that they may part at will that they may form new connections. The fact, at any rate of recent years, is that, although the theory of the law sanctions freedom in these relations, conjugal fidelity is very general. Nowhere is the marriage tie—albeit informal—more rigidly observed or respected nowhere is it more jealously guarded or its neglect more savagely avenged. Ceremonial, like other conventionalities, is an accident, and Nāyar women are as chaste and faithful as their neighbours.

46 The proof of a pudding lies in the eating. Selecting certain castes as to whose matrimonial peculiarities statements are on record, I have tabulated their marriages by age periods in certain localities, in order to see whether theory is confirmed by statistical result. In respect of the Kallans, for example, I find the following statement made. Marriage among the Kallans is said to depend "entirely upon consanguinity. The most proper alliance is one between a man and the daughter of his father's sister and if an individual has such a cousin he must marry her whatever disparity there may be between their respective ages. A boy for example of fifteen must marry such a cousin even if she be thirty or forty years old.

47 Tabulation of Kallan marriages in the Mēlūr taluk of the Madura district

Age.	Males.	Females.	gives the result noted in the margin.
0-5	—	—	For 149 husbands aged 20 and under
5-13	—	—	there are 690 wives of the same age,
13-16	—	—	which implies that the husbands of such
16-20	—	—	wives must be the elder. At the ulti-
20-40	—	—	mate age period there is an excess of
40 and over	—	—	1 476 husbands, which may be added
	8	73	
	32	43	
	123	610	
	2,320	2,543	
	2,193	1,708	

to the number of husbands aged 20-40. At this age period alone wives will then exceed husbands of equal or greater age by 128 alone—a number too small on which to base any general inference.

48 Similar statements have been made in respect of the Kammās of the Tamil country, the Reddis (Kāpus) settled in the Tinnevely district, and sundry other castes. Tabulation similar to that carried out for the Mēlūr Kallans,* has not in any case confirmed belief in the present reality of such practices, and gives rise to the impression that tradition of what may have happened long ago, combined with observation of a few abnormal cases, may be responsible for the attribution of peculiarities to people not differing particularly from the ordinary run of mankind in their marriage customs.

49 *Marriage of cousins*—These statements, however, allude to a matrimonial practice, which, among the Dravidians of Southern India, is more widespread, and on the whole more deleterious, than the custom of premature marriage. This is the Dravidian *menarikam*, by which a man marries his mother's brother's daughter, his sister's daughter, or father's sister's daughter. The custom is not confined to any particular caste, or appreciably limited number of castes, and, as noted in paragraph 38, the system is creeping into Brāhmanism.

50. The ill-effects of consanguineous marriage in the transmission of infirmities have been emphasized by my medical informants in the several sections of Chapter X. The extraordinary difference between theory and practice in India was strikingly illustrated for me by conversation with some followers of the custom, who, from a theoretical standpoint, and from actual observation of results, appeared fully alive to the disadvantages involved in such close inbreeding. *Vidéo meliora proboque, deteriora sequor*.

51 As the influence which induced continuance in a practice of which they disapproved, my informants gave the inevitable Indian answer—one hinted at in paragraphs 19 *et seq* of Chapter VIII—the conservatism and prejudice of “the females.” In practical result, they also admitted, the custom kept the family together, and prevented dispersion of the family property. In this latter consideration is perhaps to be found the true explanation, suggested to me by Mr F J Richards, of the system's origin. Assuming that among the Dravidian races inheritance passed in the female line, and that bequeathment from father to son was an innovation introduced by the conquering Aryans, this form of marriage represents or ensures an exact compromise between, or combination of, both systems.

52 There are other forms of cousin, or consanguineous, marriage. But all, I fancy, spring from the same idea, namely, the conservatism of property, and the general deleterious result is the same.

53 From subsidiary table IV we may learn the proportion of wives to husbands throughout the Presidency, in each of its natural divisions, and among the main religious communities of the people. Taken literally, the figures suggest that on the whole polygamy is fairly frequent, and that it has increased in the Presidency in general and among Hindus in particular since the last enumeration.

54 That polygamy is possible among Hindus and Muhammadans is a well-known fact, that it should actually exist is what might be expected from the preponderance of women in the Presidency, combined with the universality of marriage. But that it is on the increase is a contradiction of human experience in general,† as well as of Indian testimony of the present day. Of these figures many general explanations can be adduced, the following may serve as examples.

55 Emigration is a factor which needs to be discounted. The proportion of wives to husbands is highest in the East Coast, northern and southern divisions,

* It was done for the Kammās of Tinnevely and Madurai the Kāppilyār of Madurai, the Kōnnarār of Madurai, the Malavār of Salem and the Tottiyār of Madurai.

† The moregamic form of the sexual relation is manifestly the ultimate form, and any change to be anticipated must be in the direction of the complication and extension of it.—Spencer.

from which as noted in the chapters dealing with the movement of the people and with sex, there is a considerable seasonal outflow to Burma the Straits Settlements and Ceylon. The harvest labourer probably does not go to the expense of taking his women folk with him unless he counts on their assistance in his work or anticipates a long sojourn abroad. The proportion is lowest in the Agency and Deccan divisions, to which the idea of emigration is comparatively strange.

56 The vagueness of the term "married," and the difference of its Indian application to the sexes, needs consideration. It was frequently urged at classes held for census instruction that, while there was nothing strange or improper in designating a girl of any age as married, the term was absurd as applied to a boy of under (say) 12 years of age. *Per contra* it was argued that while a man might, if he preferred, remain unmarried the idea of an old maid, at least among Hindus, was inconceivable. The argument was repeated to me by a Tamil Brahman with particular reference to the statistics for his community: the existence of girls aged 20 and upwards, who had not through *some* form or semblance of marriage he flatly denied.

57 In the case of irregular unions, which undoubtedly exist it is probable that the woman almost invariably claims, for census purposes at least the status of regular marriage. Among a certain widespread community it was stated to me, by members of other communities it is true married life without a concubine is not looked upon as exactly respectable. I have no means of verifying this curious assertion and so merely record it with the observation that if it be founded on fact, the women concerned have probably returned themselves as married.

58 The figures shown against Muhammadans in the East Coast (South) division are so curious that I have tabulated, as in the margin, the returns for each of the main districts comprised in that division. Allowing for the effect produced by territorial changes, the figures of 1911 and 1901 exhibit such similarity as to suggest that the information given to the

Number of wives per 1,000 husbands among Muhammadans.

District.	1911	1901
Tanjore	1,367	1,400
Trichinopoly	1,130	1,074
Madura	1,082	1,272
Nilgudi	1,230	
Thanjavur	1,067	1,276

enumerators has been correctly recorded. The figures of column 21 of subsidiary table II do not lend weight to the theory that marriage is more universal among the Muhammadan women of this division than elsewhere although from column 8 of the same table it can be seen that the proportion of married men in the community is here lower than in other divisions, with the exception of the Agency division and the West Coast in which latter division the proportion of married Muhammadan women is also at its lowest. The most probable explanation that I can suggest is that the Muhammadans of these districts are mainly represented by Labbais and Ravuttans, whose addiction to skin trade and general hawking leads them frequently away from home for the acquirement and disposal of their wares.

59 On the other hand, it may be that polygamy among Muhammadans is really prevalent in these districts, and is necessitated by a large preponderance of Muhammadan women, which enumeration of the actual population shows as existing there. Still it may be noted that the disparity between husbands and wives is greater in each case than that between the sexes.

60 Actual and avowed polyandry is probably well nigh non-existent in the Presidency. Theoretically it may survive among many castes, as for example the Badagas of the Nilgiris, with whom the formal ceremony which enables a father to claim paternity of his child testifies to its one time existence; or among the Nâyars of the West Coast among low castes and aboriginal people the marriage tie may be exceedingly lax. But the claim of, and the co-habitation with, several husbands by

a woman is perhaps found only among the Tódas, whose women, so a missionary informs me, are beginning to awake to the physical and moral evil of the system. The awakening of such sentiment represents perhaps the only hope of survival for this luckless race.

61 In subsidiary table II will be found information as to marriage by sex, age, religion and locality. As in 1901, marriage among both sexes appear to be more common in the East Coast (North) division than elsewhere. Chapter IV shows this division to be pre-eminently Hindu in point of religion, and the weight of the Hindu figures exercises an influence in the general return. In point of early marriage of both sexes the division is conspicuous, that it should be so in respect of girl marriage is not surprising, when we recall the large proportion, noted in Chapter VI, which child wives bear to the total female population of the districts included in the division. A natural corollary of extensive infant marriage is a pre-eminence in point of child widows, those aged 10—15 number 18 per 1,000 as against the 10 per 1,000 of the Deccan, similar proportional figures for 1901 being 19 and 13.

62 The explanation usually given of this state of things is the greater

Civil condition of 1,000 women

Age	Kamsala		Kammálan	
	Married	Widowed	Married	Widowed
0—5	13		1	
5—12	350	14	17	1
12—20	804	112	430	11

orthodoxy of the Telugus, which finds expression in early marriage and widowhood. The classic comparison of Kammálan and Kamsalas is generally adduced in support, and on the present occasion this well tried friend is found reliable. Kamsalas have 484 per 1,000 of their men married as against the 411 of the Kammálan, at the age periods 5—12, and 12—20, among the male sex Kamsala figures are 29 and 264, against the 7 and 54 of the Kammálan. The return for the gentler sex is still more conclusive. At all age periods together there are 473 Kamsala women per 1,000 married, and 272 widowed, for every 421 and 172 Kammálan. The comparison of early wifehood and widowhood I give in the margin.

63 It may however be noticed that widowhood at the ultimate age period among men is by no means as common among the men of this East Coast (North) division as elsewhere. This fact may be a testimony to the eternal optimism of the north coast man, but it is worthy of remark that his womenkind show a somewhat similar statistical tendency. There are 137 widows per 1,000 women aged 15—40 in this division, a smaller proportion than in the Deccan and on the West Coast, where the numbers are 149 and 147, at the ultimate age period there are 649 and 657 women per 1,000 widowed in the Deccan and West Coast, as against 620 in the North-East Coast.

64 These figures may betoken a considerable possibility of widow marriage in the orthodox north, but, on the other hand, they may suggest that orthodoxy presses so hardly on the widow as to hurry her promptly into the next world.

65 Why in point of elderly widowers, (40 and over), the Deccan should predominate is not exactly easy to see, unless it be due to the fact, seen in subsidiary table II to chapter V, that proportionately there are more men of this age in the Deccan than elsewhere. The number of women and widows at this age is also high. It may be a possible conclusion that the elderly people of both sexes in this harsh climate represent the survival of the fittest, and that the odds proportionately lengthen against the simultaneous survival of both parties to a union. In 1901 widows aged 40 and over were proportionately most numerous in the Deccan, the preponderance is now observable on the West Coast. The number of men and women at this age in the division has increased, but, disregarding the Agency division, it is lower on the West Coast than elsewhere.

66 The marriage ceremonies of particular peoples, castes, and tribes have frequently been described. Among the Goomsur Khonds, it is interesting to note,

the ceremonial followed suggests a survival of the idea of marriage by capture. The West Coast system, according to which among many castes a girl goes through a form of marriage with a man who is not to be her husband is well known as is the practice of formally marrying (by tying of a tali) a girl who dies unmarried.

67. Fictitious marriages are not unknown. A girl may marry an arrow or tree, perhaps to escape the reproach of attaining puberty unmarried she may marry an idol which generally implies that she becomes a prostitute. Among some classes a man's third marriage is considered unlucky he accordingly espouses a tree on which ill fortune may vent its rage, and proceeds undismayed to his fourth marriage. It is customary that children in a family should be married in the order of their birth should deformity or disease stand in the way the road is cleared for the expectant younger brother by the marriage of his suffering senior to a plantain tree.

68. Recent legislative proposals may give some interest to a statement of the number of marriages contracted under the Indian Civil Marriage Act (Act III of 1872). The total number of such unions in the Presidency since the passing of the Act is 54 of these 46 took place between 1902 and 1911.

I—Distribution by civil condition of 1,000 of each sex, religion and main age period at each of the last three Censuses

Religion	Sex and age	Unmarried			Married			Widowed		
		1911	1901	1891	1911	1901	1891	1911	1901	1891
		3	4	5	6	7	8	9	10	11
All religions		533	552	539	428	409	427	39	39	34
	Males									
	0-5	998	998	990	2	2	4			
	5-10	901	993	991	9	7	9	1	1	1
	10-15	902	907	961	37	32	38	3	3	3
	15-20	849	867	812	149	130	155	27	30	22
	20-40	237	255	244	738	715	731	94	98	68
	40-60	30	30	27	870	872	885	248	249	247
	60 and over	20	18	17	732	733	736			
	Females	373	390	372	441	419	436	186	191	192
	0-5	994	994	990	0	0	0	2	1	2
	5-10	946	955	937	52	44	61	8	8	10
	10-15	740	750	690	252	233	244	32	33	30
	15-20	271	290	225	697	681	745	141	142	149
Hindu	20-40	31	28	31	828	820	821	511	537	549
	40-60	10	12	17	479	451	434	856	878	981
	60 and over	7	9	12	137	113	107			
	Males	528	548	535	432	412	430	40	40	35
	0-5	998	998	990	2	2	4			
	5-10	990	992	991	10	8	9	1	1	1
	10-15	958	965	958	41	34	41	3	3	3
	15-20	842	859	836	155	138	161	26	30	23
	20-40	235	253	242	739	717	735	98	100	89
	40-60	31	30	28	873	870	883	251	252	251
	60 and over	21	18	17	728	730	732			
	Females	366	383	367	445	422	438	189	195	195
	0-5	994	994	990	0	0	0	2	2	2
	5-10	941	950	932	57	48	60	9	9	11
Musalman	10-15	723	747	670	208	248	310	33	34	31
	15-20	202	276	219	705	690	750	144	155	161
	20-40	29	26	30	827	810	819	514	541	553
	40-60	10	11	10	478	448	431	858	880	882
	60 and over	7	8	12	135	112	108			
	Males	562	598	582	388	373	394	30	29	24
	0-5	999	999	997	1	1	3			
	5-10	997	997	997	3	3	3			
	10-15	989	989	990	11	11	10	1	2	1
	15-20	918	931	918	78	64	81	20	28	17
	20-40	271	280	272	700	688	711	72	74	60
	40-60	23	25	26	905	901	914	209	201	193
	60 and over	16	22	21	776	777	788			
	Females	412	428	412	413	398	416	175	174	172
Christian	0-5	998	998	995	2	2	5	1	1	1
	5-10	987	997	991	12	12	18	7	4	4
	10-15	855	861	818	140	135	178	39	33	21
	15-20	268	286	232	693	681	743	144	143	128
	20-40	20	36	43	830	821	831	534	540	535
	40-60	8	20	32	458	440	433	870	874	871
	60 and over	5	19	26	125	107	103			
	Males	561	584	564	407	385	407	32	31	29
	0-5	994	998	996	2	2	3			1
	5-10	997	997	995	3	3	4			1
	10-15	989	991	990	11	9	10	1	1	2
	15-20	923	938	908	70	61	754	20	23	19
	20-40	215	281	227	735	716	754	82	82	72
	40-60	26	24	21	890	894	907	215	231	233
	60 and over	19	17	14	746	752	763			
	Females	446	462	440	411	390	408	143	148	152
	0-5	997	997	993	3	3	6		1	1
	5-10	991	991	983	9	8	16	2	7	3
	10-15	915	920	857	53	71	110	12	14	14
	15-20	439	448	371	549	518	612	101	110	106
	20-40	63	53	47	836	837	845	477	477	483
	40-60	22	19	17	511	514	490	814	842	850
	60 and over	16	10	12	170	142	138			

I.—Distribution by civil condition of 1,000 of each sex religious and main age period at each of the last three Censuses—cont.

Religion	Sex and age	Unmarried			Married			Widowed		
		1911	1901	1891	1911	1901	1891	1911	1901	1891
Auntastic	Males	840	845	834	434	415	438	36	40	40
	0-5	907	906	901	3	4	9	—	—	—
	5-10	901	892	891	9	9	16	—	—	—
	10-15	970	973	962	30	34	47	1	1	1
	15-20	856	848	864	104	130	310	6	6	12
	20-30	306	321	186	746	737	761	36	43	44
	30-40	20	23	22	871	894	963	97	107	116
	40-50	23	23	13	11	733	704	224	234	291
	50 and over	—	—	—	—	—	—	—	—	—
	Females	453	456	450	444	437	457	303	113	93
	0-5	906	903	908	6	7	13	—	—	—
	5-10	906	903	879	14	16	30	1	1	1
	10-15	801	813	847	307	34	145	3	4	6
	15-20	461	503	406	537	479	508	17	18	27
	20-30	40	44	80	803	803	890	80	81	86
	30-40	16	18	13	809	830	824	273	433	353
	40-50	13	17	13	578	193	245	899	790	742
	50 and over	—	—	—	—	—	—	—	—	—
Jahn	Males	515	527	526	429	413	416	65	60	56
	0-5	807	800	806	3	1	1	—	—	1
	5-10	804	804	803	6	6	4	—	1	4
	10-15	891	894	893	13	14	18	1	1	3
	15-20	090	834	816	80	91	83	—	—	1
	20-30	309	303	376	674	679	801	43	40	33
	30-40	78	70	63	763	801	807	143	131	136
	40-50	33	14	11	677	807	697	301	303	380
	50 and over	—	—	—	—	—	—	—	—	—
	Females	307	307	301	431	434	435	263	300	304
	0-5	801	801	803	6	6	7	—	—	1
	5-10	878	871	867	21	27	39	2	2	4
	10-15	774	733	704	323	398	301	4	6	6
	15-20	173	106	180	796	705	813	23	30	36
	20-30	13	13	16	793	801	771	187	186	218
	30-40	4	7	11	411	303	396	561	600	633
	40-50	—	—	—	—	—	—	—	—	—
	50 and over	—	—	—	—	—	—	—	—	—

Females

National Division and Religion	Males										Females																								
	All ages		0-5		5-10		10-15		15-40		40 and over		All ages		0-5		5-10		10-15		15-40		40 and over												
	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married	Unmarried	Married											
Province--																																			
All Religions	533	128	39	893	2	991	9	932	37	1	378	801	21	28	840	132	373	441	186	894	0	046	52	2	740	252	9	83	800	118	9	387	604		
Hindu	298	151	40	998	2	999	10	958	41	1	374	805	21	28	837	135	366	415	189	894	0	041	57	2	723	208	9	78	802	120	0	385	606		
Muslim	582	789	30	990	1	997	3	980	11	123	51	23	21	872	107	412	413	175	894	2	087	12	1	855	110	5	83	794	110	8	300	620			
Christian	561	107	73	998	2	997	3	980	11	104	81	15	20	853	121	440	411	113	997	3	091	9	915	83	2	149	771	80	21	116	533				
Agency--																																			
All Religions	524	139	37	996	1	989	11	965	44	1	204	874	32	28	810	120	428	447	125	993	7	072	27	1	836	185	0	113	801	86	17	470	613		
Hindu	510	147	37	996	1	984	12	919	50	1	270	880	32	28	848	124	415	452	133	992	8	060	31	1	803	187	7	03	914	03	16	148	530		
Muslim	505	157	38	1000	1	980	11	970	10	133	631	38	30	801	109	354	453	103	993	7	071	20	3	707	228	5	40	811	110	1	314	602			
Christian	508	103	29	993	7	985	1	1	900	33	1	217	757	20	855	116	161	151	88	992	8	082	18	882	114	4	110	815	00	23	580	307			
East Coast (North)--																																			
All Religions	503	164	33	993	1	978	21	1	907	91	2	903	880	17	21	803	116	121	170	200	985	15	858	138	1	713	407	18	11	822	137	8	172	630	
Hindu	499	167	34	993	1	977	22	1	902	90	2	297	885	18	22	802	110	11	131	204	984	15	1	849	147	1	193	488	19	79	820	141	8	307	625
Muslim	500	112	20	990	1	986	1	979	20	1	418	668	11	22	875	103	384	434	172	996	1	070	20	1	603	102	5	51	812	107	0	300	598		
Christian	530	170	31	998	2	997	3	987	13	704	921	15	16	879	105	411	450	137	997	3	081	18	1	827	107	0	80	948	93	15	472	513			
Deccan--																																			
All Religions	574	100	57	998	2	991	8	1	960	43	2	421	585	24	30	763	187	312	433	216	994	5	1	947	51	2	070	314	10	02	789	149	16	335	619
Hindu	572	100	59	998	2	990	0	1	964	34	2	410	544	25	02	710	182	346	434	220	994	5	1	944	55	2	058	331	11	63	783	154	17	320	657
Muslim	552	106	42	998	2	990	1	982	17	1	410	502	19	35	817	148	300	434	170	995	5	065	14	1	848	148	0	87	804	109	11	122	595		
Christian	543	100	45	998	2	996	1	967	33	434	545	21	61	705	144	100	129	171	995	5	085	14	1	848	148	0	87	804	109	11	122	595			
East Coast (Central) --																																			
All Religions	542	121	37	998	2	995	5	983	17	108	75	17	30	812	128	303	430	171	990	1	077	22	1	806	101	1	80	813	101	10	110	580			
Hindu	541	122	37	998	2	995	5	983	17	105	878	17	30	841	120	300	438	172	990	1	070	23	1	801	105	1	86	813	102	9	111	580			
Muslim	572	101	27	998	2	993	1	985	14	1	418	577	15	20	874	07	414	423	161	997	3	091	9	840	141	3	72	893	05	10	377	613			
Christian	580	167	27	998	2	998	1	980	0	1	162	570	12	12	802	100	175	302	133	997	1	092	8	010	88	2	107	727	70	37	444	510			
East Coast (South) -																																			
All Religions	550	121	30	994	2	990	1	985	15	302	88	20	23	814	133	388	430	182	998	2	087	14	878	120	2	100	802	99	7	107	580				
Hindu	549	127	30	995	2	990	1	984	16	303	80	21	23	841	136	384	432	184	998	2	086	14	875	123	2	99	802	99	7	104	585				
Muslim	576	104	26	994	2	990	1	987	13	171	811	15	18	885	07	385	423	192	997	1	080	11	853	144	3	75	817	108	6	144	620				
Christian	555	111	34	994	1	994	1	982	8	378	806	10	19	850	131	442	409	140	997	1	094	6	056	42	2	110	772	70	14	115	542				
West Coast--																																			
All Religions	78	344	19	1,000	1	990	1	993	7	120	537	31	10	850	128	100	300	105	990	1	992	8	869	130	0	127	730	147	10	173	657				
Hindu	77	342	12	1,000	1	990	1	992	8	121	542	31	16	848	128	105	348	207	999	1	990	10	840	134	0	127	723	154	0	174	657				
Muslim	107	303	30	1,000	1,000	1,000	1,000	995	5	143	525	32	11	802	67	430	301	170	1,000	1	997	3	897	101	6	108	752	110	7	362	611				
Christian	100	371	30	1,000	1,000	1,000	1,000	997	3	107	518	16	35	841	124	443	480	147	999	1	998	2	961	40	200	715	70	10	410	651					

III—Distribution by main age periods and civil condition of 10,000 of each sex and religion.

Religion and age.				Males.			Females.		
				Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
				1	2		1		2
ALL RELIGIONS	---			8,339	4,894	398	3,729	4,415	1,857
0-10				2,611	18	---	2,875	70	2
10-18	---			1,172	46	1	857	274	9
18-40	---			1,432	2,207	81	825	2,192	479
40 and over				65	1,925	304	21	982	1,375
HINDU	---			4,394	4,322	354	1,982	4,448	1,822
0-10				2,424	16	1	2,347	83	2
10-18	---			1,168	49	1	784	251	10
18-40	---			1,437	2,211	40	310	2,180	477
40 and over				64	1,945	312	21	992	1,443
MUSLIM	---			5,827	3,878	303	4,123	4,122	1,745
0-10				2,578	2	---	2,754	20	1
10-18	---			1,277	14	---	999	192	2
18-40	---			1,837	2,301	85	324	2,212	491
40 and over				43	1,754	218	16	727	1,254
CHRISTIAN	---			5,606	4,571	122	4,657	4,714	1,422
0-10				2,797	6	---	2,760	15	1
10-18	---			1,220	12	1	1,054	90	2
18-40	---			1,822	2,192	86	595	2,070	322
40 and over				67	1,960	244	42	914	1,102
ANGLO-INDO	---			5,400	4,343	127	4,537	4,440	1,812
0-10				2,981	19	---	2,990	19	2
10-18	---			1,092	82	1	706	102	2
18-40	---			1,804	2,546	120	817	2,402	272
40 and over				63	1,643	225	26	904	742
JAIN	---			2,149	4,202	649	1,082	4,312	2,622
0-10				1,782	7	---	2,040	20	2
10-18	---			1,066	17	---	1,112	222	6
18-40	---			2,142	2,070	146	194	2,187	606
40 and over				178	2,086	482	18	952	2,006

IV — *Proportion of the sexes by civil condition at certain ages for religions and natural divisions*

Natural Division and Religion	Number of females per 1,000 Males.														
	All ages.			0-10			10-15			15-40			40 and over		
	Unmarried.	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Province—															
All Religions	722	1 084	4 985	1 002	5 208	4 927	710	8 194	8 135	232	1 430	5 997	341	473	4 078
Hindu	716	1 033	4 958	1 002	5 313	4 927	695	8 100	8 133	225	1 422	6 132	325	473	4 011
Musalman	729	1 097	5 011	997	4 028	4 800	797	11 623	9 846	211	1 675	5 038	308	432	6 017
Christian	819	1 041	4 562	1 017	2 613	3 824	887	7 579	8 550	403	1 417	5 739	776	512	4 391
Agency—															
All Religions	812	1 010	3 351	1 002	2 375	4 737	768	3 164	5 091	407	1 252	2 777	550	502	3 061
Hindu	799	1 001	3 616	1 003	2 713	4 200	740	3 300	5 971	352	1 240	3 030	527	481	3 028
Musalman	676	958	4 880	1 059	2 750		581	5 025		115	1 270	3 189	133	383	5 962
Christian	889	953	2 934	1 064	2 455		744	2 815	3 600	534	1 051	2 514	733	636	3 217
East Coast (North)—															
All Religions	667	1 077	6 249	955	6 287	6 793	514	4 073	7 861	150	1 326	8 587	387	455	5 000
Hindu	661	1 080	6 326	951	6 333	6 815	495	4 620	7 843	146	1 318	8 747	383	455	5 729
Musalman	692	1 033	5 879	997	5 520	5 429	744	8 832	6 000	125	1 508	7 995	266	422	5 431
Christian	759	999	4 371	1 033	4 303	8 000	762	11 673	19 500	228	1 390	5 520	769	451	4 077
Deccan—															
All Religions	639	1 027	3 669	998	5 693	2 518	649	9 016	5 836	145	1 399	6 023	252	408	3 791
Hindu	632	1 029	3 643	994	5 667	2 278	630	9 037	5 737	147	1 391	6 088	257	402	3 150
Musalman	675	1 018	3 988	1 011	6 650	7 600	709	10 429	6 750	120	1 4 9	5 580	212	442	7 050
Christian	703	1 006	3 669	1 001	3 615	2 500	813	4 119	23 000	203	1 492	5 301	184	450	3 337
East Coast (Central)—															
All Religions	729	1 044	4 686	1 031	3 816	4 764	755	105 030	10 909	220	1 469	6 164	308	497	4 351
Hindu	728	1 014	4 650	1 032	3 813	4 908	752	10 578	11 588	217	1 464	6 170	294	470	4 311
Musalman	714	1 030	5 817	1 024	2 006	2 700	767	8 916	4 833	167	1 605	6 577	323	384	5 033
Christian	829	1 033	5 073	1 025	2 038	2 667	876	8 901	3 333	467	1 453	6 847	1 006	495	4 715
East Coast (South)—															
All Religions	779	1 081	4 973	1 031	2 755	3 294	837	7 428	8 500	289	1 512	5 559	330	532	4 632
Hindu	772	1 061	4 818	1 031	2 803	3 192	829	7 301	8 451	280	1 525	5 398	309	531	4 716
Musalman	828	1 310	6 283	1 023	2 797	4 000	899	12 032	12 500	286	1 912	6 846	473	531	9 139
Christian	860	1 076	4 603	1 020	1 787	4 167	940	5 010	0 143	461	1 498	5 793	689	560	4 431
West Coast—															
All Religions	735	1 070	5 250	979	7 318	3 722	812	18 311	21 900	307	1 459	4 572	683	432	5 061
Hindu	735	1 070	5 187	983	7 544	4 154	801	18 278	23 372	318	1 446	4 574	629	437	5 516
Musalman	723	1 077	5 762	970	5 333	3 333	611	18 887	19 550	256	1 486	4 513	699	4 4	6 09
Christian	815	1 039	4 031	977	35 000	1 500	976	17 129	4 000	453	1 422	5 545	1 181	507	4 416

Y—Distribution by civil condition of 1 000 of each sex at certain ages for selected states.

Distribution of 1,000 females of each age by civil condition.

Distribution of 1,000 males of each age by civil condition.

Coun.	All ages.			0-4.			5-12.			13-20.			20-40.			40 and over																		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed																
Bahia	316	406	48	808	2	860	4	847	53	1 219	987	81	55	737	168	315	423	221	963	7	933	63	2 367	323	21	27	727	176	13	217	471			
Total	437	810	54	869	3	964	6	740	237	3 121	954	86	26	745	180	238	453	217	1405	4	808	130	3 104	963	31	10	904	190	7	48	645			
Batavia	315	441	47	808	1	881	19	737	280	4 183	791	85	65	701	172	233	472	202	983	4	719	271	7	27	278	65	12	720	237	2	258	809		
Bombay	318	567	61	1 000	1 000	1 000	971	74	8 263	718	50	10	898	104	224	422	223	1 000	969	7	370	904	28	23	360	177	9	216	478					
Buenos Aires	448	808	31	1 000	1 000	1 000	948	61	21	705	81	60	699	89	261	273	286	1 000	960	4	423	219	23	65	783	152	6	232	711					
Buenos Aires	370	673	40	1 000	1 000	1 000	909	108	909	108	184	791	23	20	830	181	902	1 000	963	47	116	271	18	7	291	102	5	441	834					
Buenos Aires	804	489	27	1 000	988	988	988	204	6	201	776	23	50	759	989	270	448	273	968	9	308	63	8	21	808	21	4	741	218	2	274	734		
Buenos Aires	478	603	25	681	9	878	22	1 701	388	8 111	867	23	19	864	127	272	471	246	951	48	7	706	226	6	63	273	65	18	748	223	10	301	669	
Buenos Aires	848	400	43	1 000	1 000	1 000	848	68	6 161	784	55	8	861	141	207	400	203	1 000	963	8	—	144	113	21	47	778	178	8	241	621				
Buenos Aires	831	438	44	808	3	991	9	863	169	3 406	740	54	66	823	141	261	431	268	968	6	377	23	1	123	143	15	20	338	146	16	202	873		
Buenos Aires	446	503	40	808	4	890	38	1 640	227	7 136	637	86	31	802	182	237	606	247	978	27	1 093	401	7	113	844	43	21	733	165	5	238	660		
Buenos Aires	827	238	26	999	2	967	8	870	23	1 477	030	23	20	737	123	114	269	218	990	1	—	27	12	1 023	140	21	52	703	186	7	360	702		
Buenos Aires	814	436	41	808	2	960	8	1 323	103	4 166	720	41	51	786	210	422	433	136	998	1	908	31	1 401	130	0	67	620	103	20	311	439			
Buenos Aires	203	666	43	803	1	823	184	5	373	038	30	43	325	80	7	842	180	367	218	315	81	1 240	623	18	27	314	80	3	927	170	2	215	630	
Buenos Aires	428	444	23	867	13	903	106	5	304	054	10	81	916	21	17	211	73	234	479	167	968	44	613	478	0	99	470	26	17	900	123	9	416	273
Buenos Aires	424	411	24	900	1	902	7	644	81	1 237	707	26	25	847	117	407	421	173	960	3	943	17	1 330	130	11	26	921	131	14	415	246			
Buenos Aires	473	484	41	807	2	871	22	—	774	261	10	138	623	20	21	123	235	473	273	967	13	980	236	14	84	804	113	11	711	276	2	237	701	
Buenos Aires	480	423	26	807	2	863	48	1	270	206	5	138	70	23	23	129	179	202	212	978	23	701	259	8	216	741	43	15	903	130	5	271	631	
Buenos Aires	481	460	43	909	1	912	7	909	181	4	136	723	27	43	630	137	261	194	224	968	3	744	247	7	63	373	68	9	703	236	3	217	680	
Buenos Aires	434	445	31	900	1	880	19	1	808	189	3	138	919	21	17	670	113	262	427	161	968	3	273	115	3	290	678	45	21	823	140	17	425	448
Buenos Aires	447	436	33	908	2	905	6	623	78	1 114	636	17	18	892	96	414	449	137	967	3	701	29	1 160	331	10	20	876	93	9	446	834			
Buenos Aires	446	463	43	808	1	880	48	1	743	253	5	110	846	24	25	621	144	261	400	210	967	18	707	267	6	182	733	68	28	746	146	17	268	617
Buenos Aires	437	376	25	809	1	889	1	668	41	8 213	702	43	8	672	119	427	277	136	1 000	—	904	6	—	278	230	2	83	427	108	11	400	489		
Buenos Aires	444	415	43	908	1	888	6	688	74	1 274	703	24	48	611	147	208	437	173	968	9	963	16	1	686	206	10	23	844	123	7	436	237		

CHAPTER VIII — EDUCATION

STATISTICS procured by the census enquiry are generally deemed to afford occasion for a Jeremiah-like wailing over the educational lack of the Indian, tempered at intervals with consoling reflections as to progress made

2 If education be "the systematic instruction, schooling or training, given to the young in preparation for the work of life," it is scarcely just to draw conclusions, flattering or otherwise, as to the education of 42 million souls from the hasty enquiry of a single night as to how many people can write a letter and read the reply to it. For such was the criterion of education adopted at the present census. In other words literacy and education are not always convertible terms.

3 Reading and writing are so widespread in the West, and afford such a ready *means* towards education, that we may now take it as an axiom that an educated European can read and write. Hence we infer, somewhat illogically, that his education is the result of his reading and writing, and overlook the possibility of its attainment by other means. Yet reflection suggests that there are many whose literacy merely enables them to read rubbish, and occasionally write it, and whose education—the training of the mind that enables them to give a decent account of themselves in the battle of life—has been won in other ways. A recent writer on Agricultural Education has pointed out that the working farmer—on the whole a solid, thoughtful sort of man—is best reached, even in Europe, by oral exposition,

Occupation	Population dealt with	Literates	Literates per 1000
Cultivating landowner	973,196	153,343	158
Cultivating tenant	286,765	38,516	144
Form labourer	543,102	11,901	22

his mechanical power of reading is not sufficient to let him deal with the meaning behind the written symbols. Cardinal Antonelli said of the Roman mob that, despite their illiteracy, their artistic judgment is a rule agreed admirably with cultivated opinion. The Madras agriculturist, the backbone of

his country, and no tool at his calling, a few typical figures show is generally illiterate.

4 Turning to table VIII we find that 3,130,250 of the 41,870,160 persons in the Presidency now satisfy, or profess to satisfy, the test of literacy. Comparison with the figures of 1891 is hardly possible, for at that enumeration to the literates was added a heterogeneous class of "learners," among whom the student for his M.A. degree, and the infant biting his paws over the alphabet, ranked alike, while the Presidency total included figures for Travancore and Cochin. Compared with those of 1901 these figures show an absolute increase of 693,046 literates, or a proportional increase of 17.9 per mille, in relation to the total population.

5 Or, to sum up the matter briefly, the general population has increased by 83 per mille during the past decade. Separating the literate sheep from the illiterate goats, we find that the former have increased and multiplied at the rate of 284 per mille the latter at but one quarter of this rate.

6 But only 75 per thousand of the people, 138 men and 13 women per thousand of each sex, can read and write in the year of grace 1911.

7 Granting, as we have done, that a profession such as agriculture, subject to disturbing influences which man cannot control, contains in its daily exercise certain educative possibilities, yet here, as in more stereotyped occupations, the general standard of intelligence is not so high as to render superfluous some additional measure of mental training. The most obvious direction in which such might be sought is that of literary education, but before we denounce the Indian donkey for lack of zeal in his pursuit of the educational carrot, it is only fair to consider the carrot's quality.

8 Much of the primary education now offered is undoubtedly bad—more rote work taught to children by incompetent underpaid men. An interesting light was thrown on this subject by enquiries made as to the every-day avocations of men temporarily employed in the census office. Though literate most of these people could not by any stretch of the imagination be described as educated and between sudden demands for cheap clerical labour they find strange and casual livings. Prominent among such casualties is pedagogy—the perpetuation of a vicious system by its products.

9 Moreover in Southern India the path to literacy is beset with certain obstacles, which exist but in a very modified form in European countries. The fundamental difficulty inherent in the complicated and varying scripts of the Dravidian languages is even now recognized directly in the search for a simplified and universal alphabet, and perhaps indirectly in the spread of English education. The difficulty experienced in obtaining a translation of the census rules intelligible to the ordinary run of mankind suggests that the peculiar syntactical construction of these languages, aided it is true, by the pedantic convention which esteems literary style in Tamil or Telugu by its measure of Sanskritic unintelligibility renders it scarcely less difficult for the plain common Indian than for the foreigner to express, or understand in print, those shades of meaning which in conversation, gesture and intonation supply.

10 There are certain further standpoints from which it is well to examine these figures. Such are religion, sex and age.

11 Although there is no necessary connection between education and a particular form of theology it is not surprising that the proportion of literate Christians should compare very favourably with similar returns for other religions. The proportion of 226 male literates per mille among Christians is exceeded by that of 463 per mille among the Jains—but then the Jain community of the Presidency is so exceedingly small as to forbid the drawing of general inferences as to their educational position. Christians include among their ranks, it is true, a considerable number (32,043) of roddy-made literates—Europeans and Anglo-Indians, but the true explanation of their pre-eminence in education is probably to be found in the spirit in which instruction is given.

12 The old-time teacher of India—I have met a few survivors—taught chiefly because he liked teaching and talking. His methods may have been odd, but he followed them because he believed in them—not because they were laid down by a code and supervised by an inspector. Direct material return he expected neither for himself nor for his pupils—hence he was favoured in his disciples, for those who stayed with him were presumably of the true student type and sought learning even at the cost of material loss. The method of the modern lay teacher is too often but accurate and mechanical obedience to a prescribed routine on which he bestows neither considered approval nor disapproval. His efforts are directed, not so much to improving generally the mind and *morale* of his students, as to loading them up with answers to questions—to be discharged on some stated occasions with direct or prospective pecuniary advantage—and then forgotten. To some extent this may explain the curious discrepancy between the liberal theory and conservative practice of present day India. The high caste boy of an older day learned his superiority to the rest of mankind, and acted on such learning; his modern descendant learns the equality of all men, but learns with a view to a telling phrase in the examination hall or debating theatre rather than to the practical ordering of his life.

13 No one will assert that the gaze of the educational missionary is entirely diverted from the possibility of worldly result—he catches children with the bait of a good education, offering to the capable a hope of lucrative place and employment—but at bottom his secular teaching is but a means to the altering of his flock's whole life scheme. He offers education as part of a systematic cultural plan. State schools offer reading and writing raw.

Literacy per mille

Religion	1911			1901		
	Total	M	F	Total	M	F
All religions	75	139	13	63	119	9
Hindu	72	135	11	61	116	7
Muhamma- dan	67	106	11	74	141	9
Christian	165	226	106	113	186	81

14 The marginal statement bears out this contention. It shows that, as compared with the total population, and with the followers of Hinduism and Muhammadanism, the Christians have maintained and improved on the advantage with which they started at the commencement of the decade.

15 At the same time a certain reserve is necessary in the appreciation of these figures and arguments. A small well-defined community, other circumstances being alike, favours educational progress much more than one amorphous and unwieldy. The point is illustrated by figures relating to the Jain community quoted in the margin. The Christian and Muhammadan communities bear to that of Hinduism the proportion of but 32, and 72 per mille, respectively. Moreover the acceptance of Christianity is now practically tantamount to the placing of

Population	Total	Males	Females
Jains	27,005	14,166	12,839
Literates per mille	257	463	29

oneself within the reach of education, so much does secular instruction form part of the Christian missionary's scheme of things.

16 Despite its great past, one scarcely sees such intimate connection nowadays between education and the faith of Islam, but at the same time that faith, far more than Hinduism, is wont to urge on its followers the small tincture of letters needed to decipher its sacred writings.

17 Furthermore the Christian and Muhammadan communities, despite internal sectarian differences, are, as a whole, well defined. Hinduism, as suggested in Chapter IV, is a term applied by European theological use to the beliefs of various peoples, who neither definitely repudiate one indefinite creed, nor accept any one of certain others more precise and fixed. Philosophic Hinduism has no need to be ashamed for the education of its followers; it is unfair to saddle it with responsibility for the educational shortcomings of heterogeneous multitudes,* whose chief claim to inclusion in the faith is that the wide tolerance of Hinduism has never definitely cast them out. And even accepting Hinduism as a whole, it is fair to recognize that this whole is in Southern India mainly rural and agricultural, and thus more independent of literacy than the Muhammadan community, which is rather urban and commercial.

18 I have said that small communities are more susceptible of education than large, other circumstances being alike. The qualification is necessary, and will explain the shortcomings of the Animists, whose poor literary case is exhibited in the margin. The term "Animist" has no particular theological meaning, and is but the label affixed to certain wandering tribes of the plains, and to the aborigines of the hills. The roving life of the former

<i>Literates per mille</i>		
Total	Male	Female
2	4	0.1

precludes school attendance, an obstacle to the education of the latter, though but one among many, is found in the fact that their languages possess no script of their own and are, as a rule, not well suited by the script of their more civilized neighbours.

19 *Sir*—It may not be incorrect to say that for the general welfare of Southern India in the present day progress in female rather than in male education is significant and important. The exceeding bitterness of the modern social reformer is ever that his struggle towards the light is hampered by the dead weight of

* Thus an early Christian writer—"The Brahmins at the instigation of the devil were the first to set before the eyes of the masses a veil of superstition and ignorance, and thus to turn the natives an easy prey." A kindly apostle of the same school explains the success of Christianity in a different way—"The success of the devil to whom they set their hearts already belongs."

female superstition and ignorance that he can neither break from nor drag with him; if a foreigner is chary of such wholesale condemnation it cannot but strike him as curious that those who vaunt the position of the Indian woman, are wont to measure her influence by her power to place obstacles in the path of progress.

20 The propriety of making literacy the sole test of education has already been questioned. It would be a monstrous error to write down Indian womanhood as uneducated because illiterate but it is a fair query whether illiteracy among women is not more likely to connote non-education than amongst men and whether the effects of such illiteracy when it exists are not more marked and more disastrous among the higher classes than among the lower among the well-to-do rather than among the very poor

31 If a man does not or cannot sharpen his wits on the three R's he can do so to some extent in the following of his daily avocation the smith must hammer his iron with due feateness the witness in large practice must vigilantly avoid a mixing of his facts. But a woman's part in her husband's avocation is at best small and the higher her social rank and the easier her worldly circumstances, the smaller it becomes. The squire's wife may have a working knowledge of how to handle and care for animals the small farmer's better half is to a considerable degree a practical agriculturist. But it is hard to estimate the mental opaqueness of the rich man's wife to whom orthodoxy forbids reading and whom wealth or so called dignity absolves from household cares and economies

22. An addition to the community of 10½ thousand literate women of whom 57 thousand, now at the age period 10-20 will be the mothers of the coming generation represents real step forward.

23 On this ascertained increase in female literates rather than on statistics as to the number of girls now under instruction hopes for the next decade must be based. For though a spirit of enlightenment is abroad there will arise a plenary doubt as to the reality of these school returns. One cannot help a suspicion that in many a case a daughter appears in a school return merely as an advertisement of the liberalism of her parent. Sent an infant to the school, as to a *crèche* she is removed at the age of 9 or 10 before she can possibly have learned anything

24 Viewed by religions and in relation to the total population, literate women of all religions have increased by 5 per mille, Hindu women by a similar proportion, Muhammadan by 3 and Christian by 82 per mille. As regards the total religious community it is true that so far only Christian literate women are of appreciable account they number 106 per mille in contrast to the 11 per mille of Hinduism and Muhammadanism. But, placing literates and illiterates in separate classes we see that progress is being made where it most was needed. Female literates in general have increased at the rate of 577 as against their illiterate sisters rate of 81 per mille similar proportional figures for Hinduism are 681 and 79 for Muhammadanism 893 and 10½ for Christianity 856 and 142.

25 It is in some degree possible to estimate the vitality of literary education by the division of literates by age periods. The children of 0-10 at the present enumeration will be the adolescents of 10-20 in 1921 the college students of to-day will be the *grihasthas* of ten years hence. True education ends for man with the end of all things, but as already explained for our present purposes a more modest connotation of the word must needs suffice

Number of female scholars according to the Report of the Director of Public Instruction for 1910-1911.

	Total	207,323	In Training schools	404
In Arts colleges	39		Other special schools	281
Professional colleges	11		Private institutions { Advanced	800
Secondary schools	23,486		{ Elementary	15,871
Primary schools	144,077			

26 We would naturally expect the proportion of literates per mille at the period "20 and over" to be greater than such proportions at the earlier age-periods. But if the proportionate increase at the final age-period exceeds that of the earlier periods, it is a sign that an uneducated generation is growing up.

27 Happily every indication is in the other direction. The figures noted in the

Religion	Literates (of both sexes) per mille		
	10-15	15-20	20 and over
All religions	72	107	103
Hindu	69	107	99
Muhammadan	66	111	134
Christian	202	271	211

margin show that the younger generation are more than holding their own, especially in the Hindu and Christian communities. Even in the case of Muhammadans it is not an unfair supposition that a trading community may seek its education at a later age than those which supply recruits to the clerical and learned profession.

Religion	Increase per mille in literates of both sexes		
	10-15	15-20	20 and over
All religions	290	316	277
Hindu	288	307	267
Muhammadan	297	381	310
Christian	254	377	376

28 Figures showing proportionate increase at the various age-periods are also encouraging. They may be quoted, while in view of the special importance of female education, similar statements for that sex alone deserve a place.

A				B			
Religion	Female literates per mille			Religion	Increase per mille in female literates		
	10-15	15-20	20 and over		10-15	15-20	20 and over
All religions	22	29	14	All religions	614	609	616
Hindu	18	24	11	Hindu	626	660	712
Muhammadan	16	19	13	Muhammadan	408	445	393
Christian	160	211	118	Christian	250	427	418

29 Statement B, it is true, hardly bears out our contention literally, but then if things are seldom quite so fair as one would wish them to be, here they are quite sufficiently fair to encourage the hope that they will yet be fairer.

30 Thus far education taken as but the equivalent of literacy. Progress in secondary, or higher education, is difficult to estimate. Selection of data on which to found an examination is a matter on which no two persons are likely to agree. I shall take the recorded results of literacy in English, statistics supplied by the Registrar of Books, and those to be found in the University calendars for the decade.

31 There is nothing particularly meritorious in a knowledge of English *per se*; the word reasoning of his northern fellow countryman occasionally casts up such knowledge as a reproach to the Madras. Still there would seem to be greater educational possibilities in a knowledge of two languages than of one, in Madras in particular, a knowledge of English affords opportunity for the commerce and interchange of ideas throughout the Presidency as a whole, as well as beyond its limits. The positive spread of this knowledge is not so far very great, it is claimed but by 66 per 10,000 of the total population, by 53 Hindu and 16 Muhammadans of a similar number. Christians, whose community includes many to whom English is the ordinary means of communication, naturally outstrip all other religions with 541 per 10,000. This department of education, as one would expect,

is almost entirely confined to one sex. Of some 10 million Hindus and one and a half million Muhammadan women but 3 770 and 194 respectively can read and write English. Among Christians, female literates in English number 25 124 out of a total of 613,280 but it must be admitted that the major portion of this total (14 152) belongs to the European and Anglo-Indian communities.

Nature of Increase	All religions	Hindu.	Muhammadian.	Christians.
Absolute	84,794	67,222	4,928	12,644
Per mille	412	818	613	236

32. Proportional figures deduced from absolute figures in which one term is exceedingly great or exceedingly small are apt to prove misleading. The marginal statement shows the progress, both absolute and proportional, made during the decade in English literacy.

Age periods.	Increase per mille.			
	All religions	Hindu.	Muhammadian.	Christians.
0-10	— 40	— 29	404	— 68
10-15	177	246	200	13
15-20	374	431	431	228
20 and over	635	546	687	368

33. Subsidiary table IV shows the present position of English education by age periods the marginal statement shows the relation of these figures to those of 1901.

34. It is a permissible supposition that the proportional decrease at the first age period in all religions, and in each religion save Muhammadanism is due to more accurate enumeration. The absolute figures in the case of Muhammadanism are so small (an increase from 99 to 139) as to be negligible.

Class dealt with.	Increase per mille.			
	All religions	Hindu.	Muhammadian.	Christians.
Literates	294	274	222	239
Literates English.	12	218	613	235

35. A comparison of the progress of literacy in English with literacy in general may be exhibited for what it is worth.

36. The results of University examinations in 1911 are set forth in subsidiary table VIII, in a form which permits comparison with similar happenings ten and twenty years previously. There too progress is apparent, save, oddly enough, in the matter of B. L. a.

37. Yet with no desire to disparage the success that has crowned honest endeavour one may doubt whether such statistics be of much import, good or ill for the due appreciation of South Indian educational life. Tacitly if not expressly the longer experience of western countries has accepted the ideal of educational value contained in the definition of a University as a place where young men can meet under modified control where preparation for the examination is of greater value than in its passing. Free association and interminglement are as yet impossible in a land whose strange dedications some of her most famous sons have quaintly satirized and the direct attachment of graduated pecuniary values to the passing of each and every examination, whether in public service—goal hitherto of all good graduates where a man's adult capacity is measured largely by the academic success of his boyhood—or in the modern matrimonial market, cannot but deprecate the intrinsic worth of university laurels while it endows them with a worthless worth as means to an end. Here too we may look for some explanation of the strange differentiation supposed hitherto to exist in modern India between the "educated" and the "upper" classes. Admirable as is the heroic self-sacrifice through which a poor family sends its promising son to the University it is too often but a curious placing out at interest of the family savings the interest consisting in the obligation, faithfully recognised in most cases, on the

scholar to support his family on the monthly sale-proceeds of his University distinctions. The wealthy zamindar, under no necessity to provide for himself an old age pension, as yet hardly appreciates the value to his son, as an end in itself, of a University education.

38 It can hardly be argued that a great increase of published matter stands invariably for an improved intellectual activity, the tons of printed matter daily current in modern Europe do not necessarily denote, or coincide with, an era of spacious thought. But in Southern India the margin between scarcity and superfluity is still so wide that we may welcome the increase in publication shown by subsidiary table X as indicative of a growing public, to whom the art of reading is sufficiently familiar to render books and newspapers an agreement of life. We are far enough yet from the realization of the visions of the journalist, who saw, as in a glass darkly, Ramaswami leaning at even in intellectual contemplation on the five-barred gate of his paddy field, or deciphering the daily newspapers in the village smithy.

39 Education has been considered so far in relation to the Presidency as a whole, and to the main religions existing therein. Subsidiary tables II to VI afford material for some comment as to the position and progress of education in territorial divisions, and among the varying *strata* of the population represented by its several castes and tribes.

40 From our comparisons it may be as well to exclude Madras, Anjengo, and the Nilgiri Hills, the conditions existing in these three localities being somewhat different from those which obtain throughout the Presidency in general. Inasmuch as Anjengo and the Nilgiris are included in the West Coast division, we may discount the advantage in total literacy which subsidiary table II shows this division to possess, and assign pride of place to the East Coast southern territories, of which Tinnevely heads the list in point of male literacy, and takes second place to Malabar as regards the education of its womankind. Education in Tinnevely would appear to be in a healthily progressive state, inasmuch as the district, in addition to claiming for its men the educational place formerly occupied by those of Tanjore, shows in female literacy a considerably greater rate of increase than Malabar, and in point of English education is rapidly closing up the gap, which, at the last enumeration, separated it from Tanjore and Chingleput.

41 It is but in the nature of things that the Agency division, which in tabular arrangement is placed first, should in point of achievement occupy the last place. And for reasons already stated it is not surprising that its educational progress, even among men, should be represented by a figure less than one-third of that of its immediate superior, the Deccan. In this latter division the conditions of agricultural life are somewhat too strenuous to admit of literary dalliance, the marked paucity of scholars, both male and female, at the age of primary school-going (10-15), suggests that literary education has not as yet disclosed to the worthy householders of these stern regions a profitable field for the energies of their children.

42 If we divide the people, as Chapter IX shows that we may fairly do, into Tamils and Telugus, these subsidiary tables make it clear that educational advantage is entirely on the side of the Tamils. Yet bearing in mind the connotation, as yet artificial and unsatisfactory, of the word "education" to the present intelligence of the Madras *rayat*, one hesitates to stigmatize as backward the second great section of the southern people, because of their apparent inappreciation of the arts of reading and writing. It is curious to note that well nigh one hundred years ago, when education as now understood in India was not, a keen observer* drew a cultural comparison between the Tamils and Telugus much to the advantage of the latter.

43 When we consider the obvious advantage in respect of educational facilities

City		Number per 1,000 who are literate	
		Male.	F. male.
Madras	—	421	180
Kumbakonam	—	470	67
Calicut	—	323	112
Madurai	—	412	80
Cocanada	—	298	71
Trichinopoly	—	437	66

possessed by a city as contrasted with the country it is somewhat surprising that the Madras cities do not make a better showing in subsidiary table II. But, as already suggested in Chapter I the term city is to a great extent a misnomer as applied in Madras, save to the capital while figures quoted in the margin show that the general educational average of such cities as there are is utterly depreciated by lack of attention to the instruction of women. It is curious to find that Kumbakonam generally regarded as an educational centre and surpassing Madras city itself in regard to the education of its sons, should occupy last place but one among these six selected cities, if judged by its achievements in female literacy. The figures of Calicut and Cocanada indeed would almost suggest that male and female education enjoy a see-saw existence in relation to each other.

44 In a further paraphrase of statistics bearing on education by locality there is little genuine purpose. There is no general conclusion to be drawn that the reader cannot draw for himself no salient figure that the trouble of turning a page will not give him.

45 Of more possible interest is the information in regard to the literacy of particular castes and tribes which Imperial table IX and subsidiary table VI provide.

46 It is well to observe at the commencement that the proportional contrasts which subsidiary table VI draws between our present table IX and its predecessor of ten years back, are apt to be misleading. In 1901 Imperial table IX showed the literacy of certain selected castes, and dealt only with those castes as found in particular districts. The table as now prepared classifies all the literates of the Presidency in accordance with the social or racial groups to which they belong. This result more complete and satisfactory than that of old, I venture to think, is due to the ingenuity of Mr S. Dandapani Aiyar who pointed out an easy way to its accomplishment. To sort the slips of two million eight hundred thousand Palls to find 137 thousand literates would be a stupendous task, and one not worth the doing if it had to be repeated for every caste and tribe of the Presidency. But inasmuch as the population had to be divided by caste and tribe, two objects could be accomplished at once by separating literates and illiterates generally for Imperial table VIII and then sorting these two agglomerations separately for the purposes of table XIII. The sorting of the literate section provided table IX as it now stands—simple addition of literate to illiterate caste totals gave table XIII.

47 So much for the method. The main result, as subsidiary table VI shows, namely the general literary predominance of the Brāhman, is what might have been expected. In point of female education it is true, the Nāyars are only excelled to any appreciable extent by the Brāhman of their own country and their advantage over Canarese Oriyā and "other" Brāhman is very clearly marked. In the peculiar traditions, if not present practice of Malabar womankind, we may find an explanation of the prejudice against female education which still lingers in the orthodox Hindu mind—the point is accentuated by the comparatively high percentage of literacy (167 and 310 per mille) noticeable in the Bôgam and Dâni castes.

48 Educationally the Brāhman is the leader of Southern India. In view of what "education" at present represents it is permissible to consider whether the Brāhman's pre-eminence is altogether to his unmixed advantage. The point was brought home to me one day when walking with a meteorologist and a carpenter. The meteorologist was a Brāhman, and an educated man—that is to say having proved at certain examinations that he could speak and write indifferent English, he had thereby been enabled to follow a literary or clerical profession, on a salary

entirely inadequate for the comfortable maintenance of himself and of his family. The carpenter, a Gallo in regard to education, followed a humbler walk of life with much more solid pecuniary advantage.

49 It is not every man's lot to go to Corinth, nor, one fears, is the intellectual endowment of each and every Bráhmán sufficient for the acquirement of a literary education, that will serve him as a sufficient pecuniary stay of life. Yet to a great extent the Bráhmán, whose traditional priesthood is scarcely now a practical calling, has cut himself off from all professions, save those whose practice demands some tincture of literacy, with the consequent result that he has overstocked his own market. And it is curious to notice how in this clerical market Indian opinion tends to regulate advancement by the passing of literary examinations to the disregard of practical ability, and thus to forge chains for its own community.

50 Although for the ultimate progress of the country female education is of the last importance, and though, as already noted, the tender plant shows progress, yet for present purposes the number of educated women is too small to justify comparisons based on column 2 of subsidiary table VI. Confining our attention to column 3, we shall find that literacy is found chiefly among those sections of the people whose occupations render its possession of immediate use and advantage.

51 Thus the Kómatis, the great traders of the Presidency, have more than half their men literate, and, in comparison with other castes, show a respectable percentage of English literacy. Chettis—the term is somewhat vague—traders also, show 391 men per 1,000 as literate, among artisans Karkólans and Kammáls, with their Telugu brethren, the Kamsalas, occupy a fairly high position. It is worthy of remark that although the Tamil goldsmiths are popularly credited with greater liberalism and enlightenment than the Telugu, the latter have the advantage in female education, and in literacy in English. The connection of oil-pressing with education is not at once obvious to explain the culture of the Vánjans, whose educational champions, it is obvious, were somewhat ill chosen in 1901.

52 Among agriculturists, Kapus with 90 literates per 1,000 men compare unfavourably with the Tamil Vellálas. Vellála, it must be admitted, is a caste name of very wide comprehension, and one by no means so closely associated with agriculture as Kápu. The Kammas are in better case, but still are far below the Bants of the West Coast (184 per 1,000).

53 Oriya castes in general, with 103 male literates per 1,000, present a somewhat better appearance than I should have imagined, judging from the difficulty experienced in finding hands for the census abstraction office at Berhampur. It should, however, be remembered that for this office literacy in the Oriyá language was essential, that the qualification is not widespread I infer from some small personal experience, from the fact that in 1901, when literacy by language was tabulated, Oriya was not included in the list, and from the Superintendent of the Prison, whom the lack of education amongst Oriya criminals, or of criminal propensity amongst educated Oriyas much intrigues. The Oriyá convict cannot be used to supplement a deficiency of Oriyá compositors. If, indeed, Oriyá Bráhmáns be excluded, the literacy of these Oriyá castes falls to 61 per 1,000, and Oriyá Bráhmáns it may be observed, occupy last place in the Bráhmán educational scale.

54 The depressed brother figures poorly in educational matters. The Tamil Paraiyans, with 28 per 1,000 men literate, far outstrip such folk as Málas, Mádigas, Cherumans and Chakkilyans—a result possibly in some measure attributable to their frequent employment in European domestic service, which so horrifies at times the Indian visitor. In an occupation not usually held in India social esteem—that of the barber—we find an appreciable percentage of literacy among the Tamil Ambattans, and the Telugu Mángals, Tíjans and Shánáns have now honourably extricated themselves from a once despised position, and a proof of their advancement may be seen in their education. Kallan progress may denote reception of the charm of honesty, or an adaptation of the people to the greater educational

needs of their hereditary profession in the twentieth century. The Maravan, whose attachment to his neighbours' cattle has been at times a subject of unfavourable comment, has made in ten years an appreciable educational advance.

55. Among Muhammadans, the Labbais, as one would expect from their addiction to trade, far outstrip their co-religionists in the literacy of their men, although they are below the general Muhammadan level in female literacy and in literacy in English. Mappillars, the only other selected portion of the faith, follow at a respectful distance—a fact which may be explained by their greater addiction to agriculture than the majority of their fellow believers.

56. Christian education has been treated at some length in the earlier portions of this chapter. Figures in subsidiary table VI are given for Indian Christians alone, as might be expected deduction of the European and Anglo-Indian communities affects considerably the figures elsewhere quoted. But, considering the social class from which the Indian Christian community is largely recruited, their educational position and progress can hardly be deemed as other than creditable.

57. A footnote to subsidiary table I gives some particulars as to education amongst different Christian sects. The predominance of the Syrian Christians in general literacy, both male and female, coupled with their apparently infrequent acquisition of English, emphasizes the fact, already alluded to in Chapter IV, of their existence as an eastern church independent of European influence. It is curious to note that the Catholic church, which surpasses its western rivals in the education of its men, occupies a humble place in regard to female education. A possible explanation may be the greater success of the Roman church in conversion of the "high caste" population, among whom orthodox prejudice dies hard.

I—Education by age, sex and religion

Religion	Number per 10,000 who are literate										Number per 10,000 who are illiterate			Number per 10,000 who are literate in English				
	All ages				10-15				15-20		20 and over		Total	Males.	Females.	Total	Males	Females
	0-10		10-15		Males	Females	Males	Females										
	Males	Females	Males	Females														
	Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Total	Males	Females
All religions*	749	1,381	174	32	1,178	221	1,844	288	1,084	142	0,252	0,800	13	121	60	121	13	
Hindu	720	1,322	108	26	1,157	182	1,801	276	1,033	113	0,250	0,848	2	106	53	106	2	
Musalman	874	1,002	107	22	1,117	157	2,070	103	2,037	127	0,120	0,803	1	02	48	02	1	
Christian	1,051	2,201	1,000	258	2,429	1,508	3,350	2,112	3,082	1,182	8,740	7,730	8,941	710	541	710	377	
Animist	19	30	1	1	20	40	40	721	5,722	283	7,430	0,000	0,708	130	78	130	20	
Total	2,570	4,631	202	393	3,750	182	6,160	721	5,722	283	7,430	0,708	0,708	130	78	130	20	

	Number per 10,000			
	Males		Females	
	Literates in English	Literates in English	Literates in English	Literates in English
European and allied races	8,614	8,101	8,450	8,328
Anglo-Indian	7,570	7,321	7,303	7,000
Indian	2,055	407	507	174
	3,413	228	1,310	53
	1,055	500	1,105	181

European and allied races

Anglo-Indian

Roman Catholics

Indian

Byrians

Others

II—Education by age, sex and locality

District and Natural Division	Males per 10,000 females										
	All ages.			0-10.		10-15		15-20		20 and over.	
	Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Madras	746	1,361	134	136	32	1,178	221	1,844	266	1,964	143
Agency — — —	122	227	25	23	8	181	22	319	34	329	18
Agency Coajim	84	183	8	21	3	174	12	300	4	295	8
Vinayapattam	112	213	12	22	4	168	22	277	27	219	12
Oddivari	217	379	60	30	9	280	106	241	122	208	51
East Coast (North) —	833	964	301	126	30	924	789	1,429	235	1,279	86
Coajim — — —	548	1,116	82	162	19	967	86	1,266	108	1,711	20
Vinayapattam	260	646	62	90	21	582	110	917	124	916	62
Oddivari	802	1,040	183	121	46	1,019	267	1,640	254	1,602	146
Kistna	642	1,194	162	178	42	1,107	223	1,700	271	1,247	154
Rashtree	601	1,091	102	110	26	1,067	186	1,221	214	1,472	68
McDore —	206	620	91	92	27	612	164	1,282	222	1,222	90
Deccan	626	960	86	61	17	826	86	1,264	126	1,215	60
Chidlapah	512	1,004	61	112	21	899	102	1,266	126	1,205	62
Karnool	517	902	61	71	16	821	64	1,472	142	1,226	64
Pangasapalle	470	877	64	66	18	690	96	927	100	1,260	64
Radhy	622	1,002	62	61	14	806	80	1,274	106	1,442	66
Sandur —	626	964	72	26	8	700	200	1,241	265	1,467	62
Amratapur —	474	672	62	70	21	770	74	1,272	112	1,222	66
East Coast (Central)	774	1,126	126	127	24	1,126	214	1,612	221	1,045	147
Madras	2,791	4,212	1,266	206	267	2,126	2,111	2,212	2,216	2,222	1,221
Chidlapah	861	1,612	162	160	22	1,260	212	1,222	200	1,222	170
Chidlapah	626	902	62	66	18	672	107	1,216	126	1,222	64
North Coast	706	1,261	72	84	16	1,004	122	1,216	172	1,012	66
Salem	426	812	46	62	16	672	70	972	91	1,124	62
Chidlapah	624	1,172	86	121	26	1,012	144	1,206	121	1,066	66
South Coast	626	1,207	60	162	21	1,261	144	1,274	126	1,212	64
East Coast (South)	1,661	1,920	127	124	22	1,726	220	2,261	206	2,764	142
Tanjore	1,110	2,166	162	212	22	1,702	276	2,267	210	2,126	152
Tanjore	726	1,476	112	144	26	1,210	222	1,222	272	2,141	117
Puducherry	822	1,206	62	80	10	1,200	106	862	162	2,240	62
Madras	874	1,662	66	172	22	1,672	180	2,217	122	2,211	66
Rashtree	1,022	2,066	62	222	22	1,244	144	2,226	126	2,270	66
Tanjore	1,241	2,260	260	214	67	2,126	11	2,122	277	2,214	267
West Coast —	1,211	1,722	267	126	22	1,261	426	2,272	226	2,702	260
Mylapore	1,202	2,046	226	226	126	1,726	224	2,206	1,020	2,726	726
Mylapore	1,110	1,266	247	141	26	1,201	471	2,217	267	2,222	612
A. J. J. J.	2,272	2,261	1,011	221	124	2,026	2,261	2,226	2,260	2,222	2,222
South Coast	726	1,447	172	106	22	1,172	264	1,022	264	2,122	120
Cities —	2,262	2,264	672	261	221	2,764	1,200	2,272	1,224	2,244	672

Including Madras City

III—Education by religion, sex and locality

District and Natural Division	Number per 10 000 who are literate					
	Hindu		Musalman		Christian.	
	Males	Females	Males	Females	Males	Females
Madras	1,352	108	1,662	107	2,261	1,059
Agency	302	15	1,627	52	1,147	590
Agency, Ganjám	451	11	0,087		685	86
Do Vizagapatam	256	9	1,616	67	1,079	522
Do Gódvári	387	43	1,660	40	2,128	1,555
East Coast (North)	987	69	1,193	168	1,070	616
Ganjám	1,132	48	3,371	410	5,455	4,007
Vizagapatam	631	62	1,450	183	5,011	3,685
Gódvári	1,011	134	2,201	317	3,728	2,940
Kistna	1,110	140	1,459	331	1,851	703
Guntúr	1,164	94	748	64	634	213
Nellore	968	81	1,060	105	704	513
Deccan	948	44	1,192	58	1,576	664
Cuddapah	1,008	47	954	75	1,378	582
Kurnool	989	50	821	44	983	318
Banganaipalle	908	50	785	86	502	110
Bollary	979	37	880	50	5,802	3,403
Sundár	1,082	71	410	16	1,711	2,421
Annapur	829	13	839	67	3,067	2,252
East Coast (Central)	1,340	99	2,569	257	2,750	1,729
Madras	1,060	973	3,768	767	6,338	4,903
Chingleput	1,554	112	3,171	302	2,599	1,500
Chittoor	974	53	1,314	114	2,005	2,177
North Arcot	1,200	57	2,503	210	1,344	710
Salem	768	35	2,320	188	1,705	602
Coimbatore	1,114	69	3,105	139	3,185	1,787
South Arcot	1,585	64	2,311	124	1,324	422
East Coast (South)	1,641	98	3,017	63	2,537	903
Tanjore	2,140	138	2,062	50	2,002	608
Trichinopoly	1,114	94	1,190	149	2,112	618
Pudukkóttai	1,585	59	3,585	61	2,071	174
Madura	1,689	64	3,442	101	2,111	847
Rámnád	2,034	72	2,616	13	2,374	30
Tinnevely	2,747	121	2,982	114	3,151	1,901
West Coast	1,944	327	1,151	63	2,915	1,497
Nilgiris	1,408	141	3,655	407	5,113	3,200
Malabar	2,223	135	1,102	40	4,167	2,280
Anjengo	3,714	402	2,110	97	2,710	2,407
South Canara	1,401	116	1,255	170	1,787	710
Cities *	3,945	545	2,920	235	5,331	3,296

* Excluding Madras City

IV—English education by age and locality

District and Natural Division.	Literate in English per 10,000.											
	1911.											
	All ages.		0-10		10-18		18-20		20 and over		All ages.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Madras	127	13	6	2	83	18	227	28	208	14	80	11
Agency	13	0.6	0.2	0.2	4	0.5	18	2	27	0.7	7	0.2
Agency Gnanim	2	0.2					0.7		5	0.2	2	
Do Yengapalem	0	0.0	0.2	0.2	2	0.2	14	2	16	0.7	0	0.3
Do Oddavari	44	3	0.2	0.2	2	2	62	1	72	2	27	1
East Coast (North)	82	5	6	1	74	7	208	13	122	6	62	4
Gnanim	71	2	4	1	67	2	162	4	102	2	42	2
Vengapalem	67	7	7	1	72	2	181	14	115	8	63	4
Oddavari	127	9	6	2	104	12	215	17	121	10	24	6
Kilme	114	6	6	1	91	11	226	12	151	6	29	4
Guzdar	71	2	2	0.1	20	2	161	4	91	2	47	2
Mellere	72	7	2	2	62	2	151	27	91	6	22	2
Decan	20	4	2	1	31	5	27	9	25	5	44	4
Ondlapah	47	1	2	0.1	21	2	78	4	52	2	21	1
Karnad	23	2	1	0.2	26	1	100	7	74	2	26	1
Dangannapalle	67	0.2			72		126		80	0.2	16	2
Baffery	72	9	2	2	26	12	96	17	119	16	71	9
Baffery	80	9	2	2	21	12	122	14	142	14	49	
Arundipar	51	6	2	2	21	4	72	8	21	7	20	5
East Coast (Central)	206	20	9	4	126	20	267	44	226	27	121	20
Madras	1,823	242	120	72	1,223	212	2,221	276	2,262	279	1,404	202
Chengaypet	162	21	12	4	126	12	265	22	227	22	119	16
Chidamb	72	4	2	0.9	51	5	127	11	99	4	20	4
North Arcot	79	7	2	1	40	10	121	12	120	2	67	7
Salom	51	4	2	0.6	26	20	80	2	21	2	44	4
Ondabere	85	7	2	2	21	10	120	14	121	2	22	2
South Arcot	67	4	2	0.6	20	2	106	7	97	2	24	2
East Coast (South)	224	9	6	1	126	25	274	24	222	9	26	6
Tanjore	122	7	6	1	167	22	407	14	262	2	100	2
Trichinopoly	142	10	2	2	124	22	210	26	126	2	101	2
Pudukkottai	27	1	0.6		20	0.6	121	0.6	121	2	22	1
Madure	10.6	2	4	1	100	12	799	22	144	10	70	6
Edimond	26	4	2	0.2	42	2	104	2	98	2	42	2
Tinnevely	120	16	6	1	140	27	212	22	120	16	97	14
West Coast	122	20	2	2	112	40	246	24	222	21	202	21
Mylapore	712	210	120	112	862	421	622	222	977	411	622	277
Malabar	126	17	4	2	100	26	226	27	170	12	26	12
Anapam	222	712	72	102	271	1,121	1,242	1,242	1,242	222	22	22
South Canara	122	22	2	4	22	26	226	20	120	22	22	14

Note.—For 1901, absolute figures have been adjusted for changes in area as far as possible for 1901, it is not possible to get adjusted figures.

V—Progress of education since 1891

District and Natural Division	Number of literate per 10,000														
	All ages						15-20				20 and over				
	Males			Females			Males		Females			Males		Females	
	1891	1901	1891	1891	1901	1891	1901	1901	1901	1901	1901	1901	1901	1901	1901
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Madras	1,381	1,185	1,184	134	92	68	1,844	1,656	268	217	1,984	1,753	142	97	
Agency	227	181	199	15	10	6	319	237	34	17	339	267	15	11	
Agency, Ganjam	183	174	150	5	4	4	300	205	4	7	205	190	5	4	
Do Vizagapatam	212	175	198	12	8	5	277	215	27	11	319	250	12	10	
Do Gôdâvari	370	305	303	50	35	23	554	439	122	85	590	443	51	30	
East Coast (North)	984	830	804	101	56	35	1,439	1,255	235	136	1,379	1,207	98	55	
Ganjam	1,110	890	843	52	31	24	1,508	1,187	105	70	1,711	1,380	50	18	
Vizagapatam	640	608	574	62	41	25	917	908	124	103	910	807	62	42	
Gôdâvari	1,010	871	768	153	75	49	1,610	1,341	354	189	1,482	1,216	146	70	
Kistna	1,128	920	900	102	61	49	1,700	1,435	271	189	1,547	1,345	154	70	
Guntûr	1,081	943	904	102	58	38	1,624	1,508	245	148	1,473	1,317	98	54	
Nellore	920	847	803	94	55	31	1,282	1,306	235	157	1,233	1,190	90	53	
Deccan	960	818	892	58	41	28	1,294	1,346	124	102	1,315	1,141	60	42	
Cuddapah	1,008	879	874	61	47	25	1,358	1,412	130	118	1,308	1,152	63	38	
Kurnool	805	792	843	61	42	29	1,403	1,244	145	130	1,325	1,130	64	42	
Banganapalle	877	827	901	58	32	23	957	1,043	109	45	1,250	1,179	61	38	
Bellary	1,002	802	1,072	52	35	39	1,274	1,428	100	85	1,412	1,245	56	38	
Sandûr	980	1,085	1,019	72	51	37	1,241	1,305	258	55	1,457	1,500	53	37	
Anantapur	873	737	762	53	39	20	1,175	1,293	115	85	1,192	1,036	58	50	
East Coast (Central)	1,416	1,235	1,237	136	99	71	1,812	1,674	291	247	2,045	1,851	147	104	
Madras	1,213	3,590	3,355	1280	914	665	5,515	4,995	2,316	1,945	5,363	4,690	1,331	943	
Chingleput	1,615	1,142	1,560	148	100	70	1,882	1,779	300	215	2,392	2,213	170	115	
Chittoor	893	878	900	63	44	29	1,310	1,365	156	116	1,363	1,218	61	48	
North Arcot	1,351	1,650	1,258	78	63	55	1,916	1,647	173	155	2,015	1,902	85	65	
Salem	815	675	714	46	39	27	978	917	91	98	1,194	1,079	48	38	
Coimbatore	1,175	965	942	60	55	34	1,602	1,337	195	118	1,680	1,411	88	52	
South Arcot	1,607	1,410	1,400	80	54	33	1,974	1,709	105	113	2,343	2,115	84	50	
East Coast (South)	1,930	1,633	1,624	137	66	56	2,561	2,192	306	206	2,764	2,415	142	65	
Tanjore	2,186	2,028	1,917	153	90	60	2,687	2,000	310	201	3,150	2,905	158	80	
Trichinopoly	1,408	1,199	1,243	115	67	41	1,953	1,655	273	174	2,141	1,767	117	63	
Pudukottai	1,088	1,502	1,475	62	42	30	363	208	165	92	2,400	2,332	67	44	
Madurai	1,092	1,222	1,303	80	60	40	2,217	1,777	182	150	2,411	1,932	100	62	
Kârnâd	2,085	1,681	1,728	63	47	31	2,838	2,307	159	101	2,979	2,612	80	62	
Tinnevely	2,200	1,802	1,932	200	174	127	3,122	2,827	577	320	3,244	2,839	207	174	
West Coast	1,782	1,552	1,514	307	247	219	2,175	1,975	527	452	2,703	2,390	360	293	
Nalgonda	2,049	1,718	1,325	630	491	327	2,398	2,000	1,023	678	2,765	2,330	720	500	
Malabar *	1,800	1,721	1,703	360	302	270	2,201	2,098	507	510	2,924	2,700	221	300	
South Canara	1,447	1,109	1,018	172	94	71	1,602	1,631	354	242	2,177	1,760	150	68	

Note.—Those above the learning in 1891 over the age of 15 have been treated as "literate."

* Includes Anjuna.

VI—Education by caste

Caste	Number per 1,000 who are literate						Number per 10,000 who are literate in English					
	1911			1901			1911			1901		
	Persons	M	Females	Persons	M	Females	Persons	M	Females	Persons	M	Females
Hindus and Animistic—												
1 Agnawadiyan	100	204	5	73	142	2	10	22	0.2	7	15	—
2 Ambabhadran	23	42	2	27	45	0.7	0.3	1	0.3	2	4	0.2
3 Ambabhan	71	111	4	55	110	2	6	12	0.8	3	4	0.2
4 Baika	114	200	20	73	142	8	151	240	5	46	95	1
5 Bileva	22	42	2	16	36	2	13	24	2	11	21	1
6 Bika	11	19	2	4	8	0.4	8	6	0.6	1	—	—
7 Brahman Tumul	418	719	180	291	734	54	1,371	3,227	24	827	1,796	18
8 Do. T. hura	229	492	80	236	672	46	744	1,478	21	328	1,054	7
9 Do. Mahayitum	473	831	182	447	647	212	213	395	7	123	192	17
10 Do. Oumreer	307	572	51	262	516	18	661	1,217	11	224	501	5
11 Do. Ortya	222	405	7	151	280	4	123	226	2	18	31	1
12 Do. Ortya	217	590	11	172	404	15	660	1,121	41	427	874	20
Total Brahmins	271	554	82	208	578	44	722	1,553	22	496	878	11
13 Chakichyan	2	0	0.7	0.6	1	0.2	0.7	1	0.1	—	—	—
14 Chermam	2	0	0.4	1	2	0.2	0.1	0.2	—	—	—	—
15 Cheti	197	291	12	164	220	4	46	98	2	8	15	2
16 Dardaga	181	197	6	82	62	2	22	15	0.4	6	12	—
17 Gumbha	19	31	2	19	19	0.7	7	12	0.1	2	6	0.2
18 Gode	14	24	1	3	16	0.6	8	17	0.1	6	10	0.1
19 Halaya	2	3	0.7	0.1	0.1	—	0.1	0.2	—	—	—	—
20 Idityan	52	106	0	21	62	1	23	54	1	2	7	—
21 Idga	16	26	0.9	2	11	0.2	2	5	0.2	1	—	—
22 Jivana	52	102	5	41	82	2	13	27	0.4	7	12	0.4
23 Kachana	119	229	14	79	129	15	19	36	0.7	6	13	—
24 Kachiga	26	74	5	26	50	0.6	8	16	0.1	2	4	—
25 Kalia	78	157	1	52	106	2	19	27	0.6	6	12	—
26 Kama	62	122	7	22	45	2	19	30	0.8	2	3	—
27 Kamadana (Cand)	122	262	6	104	207	2	22	43	1	5	11	—
28 Kamala	121	251	12	82	162	8	87	164	0.9	12	24	—
29 Kapa	47	90	4	19	38	0.6	11	22	0.2	2	4	—
30 Khamal	2	3	0.2	2	3	0.0	0.2	0.3	—	0.1	0.1	—
31 Khamal	222	421	25	262	491	0	72	146	3	22	42	0.6
32 Kharana	22	44	2	3	6	0.1	2	4	0.2	—	—	—
33 Kharabha	16	21	0.6	6	12	0.4	6	6	0.2	—	—	—
34 Kharana	21	101	2	26	72	0.7	9	19	0.1	0.1	1	—
35 Khatiga	4	8	0.7	1	2	0.1	0.2	0.9	0.1	0.1	0.1	—
36 Kida	7	14	0.6	2	4	0.4	2	2	0.1	0.1	1	—
37 Kungala	26	66	3	16	24	1	0.7	14	0.2	4	8	—
38 Kharana	66	126	2	54	106	2	7	12	1	2	4	0.2
39 Kharana	26	26	2	16	16	0.4	6	12	0.1	2	4	—
40 Kharana	261	419	114	244	396	102	146	227	10	75	121	3
41 Kida	2	12	0.6	2	4	0.2	0.7	1	0.0	0.4	0.6	—
42 Kida	19	40	0.8	12	25	0.4	2	4	0.0	0.2	0.4	—
43 Kida	46	97	2	22	46	0.9	10	2	0.2	1	2	—
44 Kharana	14	25	1	2	10	0.2	2	15	0.6	0.6	0.6	—
45 Kida	62	118	6	26	49	1	16	31	1	6	12	—
46 Kharana	1	2	0.2	1	2	0.1	—	—	—	—	—	—
47 Kharana	22	121	7	79	154	6	15	20	0.2	2	4	—
48 Kharana	26	109	10	22	72	2	65	121	3	44	86	0.2
49 Kharana	66	176	22	51	167	16	51	92	12	26	61	4
50 Kharana	22	62	4	22	46	1	2	4	0.6	1	2	—
51 Kharana	2	11	1	2	6	0.2	2	4	0.1	2	4	—
52 Kharana	19	20	1	2	4	0.4	2	6	—	0.2	1	—
53 Kharana	21	45	1	19	28	0.2	0.2	0.6	—	0.2	0.4	—
54 Kharana	100	217	16	74	142	2	6	11	2	2	4	—
55 Kharana	66	62	2	19	27	0.2	2	10	—	0.2	0.2	—
56 Kharana	26	26	2	12	22	0.6	21	41	1	2	6	—
57 Kharana	120	240	18	26	66	2	100	212	4	10	10	—
Muslims—												
58 Kharana	126	278	2	66	211	2	26	22	0.6	2	4	—
59 Kharana	52	108	6	45	97	4	2	9	—	2	2	—
Christians—												
60 Indian Christians	—	142	204	62	126	122	262	441	141	172	272	77

Note.—For 1901, the percentages are taken on figures from Imperial table IX of that year. The statistics were then collected for certain selected districts in which the caste were found in large numbers.

Includes Khariga.

VII—Number of institutions and pupils according to the returns of the Education Department

Class of institution	1911		1901		1891	
	Number of		Number of		Number of	
	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars
1	2	3	4	5	6	7
Public						
TOTAL	30,635	1,215,725	26,926	850,224	22,028	644,164
Arts Colleges	31	3,741	41	3,279	35	1,205
Professional Colleges	5	890	6	636	5	618
Secondary Schools—						
Upper Secondary	} 806	152,413	{ 172	46,304	178	27,152
Lower Secondary						
			500	53,822	637	47,303
Primary Schools—						
Upper Primary	} 24,320	922,911	{ 5,164	247,857	17,865	805,280
Lower Primary						
Training Schools	83	2,090	74	1,612	70	1,427
Other Special Schools	93	4,618	57	3,927	29	2,182
Private						
Advanced	375	10,478	246	1,477	131	4,074
Elementary	4,916	117,685	5,465	113,510	3,058	50,953

VIII—Main results of University examinations

Examination	1911		1901		1891	
	Candidates	Passed	Candidates	Passed	Candidates	Passed
1	2	3	4	5	6	7
Matriculation	822	114	7,708	2,427	6,020	2,381
Intermediate Examination in Arts*	1,453	592	1,024	730	2,018	740
B.A. degree examination—						
English language division	1,623	126	961	488	} 438	} 30
Second do	1,041	881	656	516		
Science division	1,374	810	829	149	710	316
M.A.			11	19	17	9
I.T.	† New 82	56	Written 108	70	} 19	} 7
	‡ Old 34	24	Practl 147	91		
B.L.	54	81	353	141	137	31
M.L.	14	1	7			1
I.M.C.S.	23	13	2		181	17
M.B. & C.M.	23	2 for M.B. ‡ 6 for I.M.C.S.	‡ C.M. M.A.S. } 6		2	1
M.D.	2	1				
B.C.F. or B.S.	Civil 10 Mechl 10	5 3	Civil 4 Mechl.	3 3	11	1

* The Intermediate Examination in Arts under the New Regulations was held first in 1911 September, the first Examination in Arts under the old laws.

† New Regulations.

‡ Old Regulations.

§ Six candidates who appeared for M.B. & C.M. qualified only for M.A. & S.

IX.—Number and circulation of newspapers, etc.

Language.	Class of newspaper (daily weekly etc.).	1911		1901		Language	Class of newspaper (daily weekly etc.).	1911		1901				
		Number	Circulation.	Number	Circulation.			Number	Circulation.	Number	Circulation.			
English	Grand Total of all languages taken together	378	363,428	244	144,681	Malayalam—cont.								
	Total in English	79	67,543	63	45,851		Anglo-Malayalam.	Eight times a year	1	800	—	—		
	Quarterly (once in two months)	7	3,570	8	900	Malayalam and Sanskrit.	Weekly	—	—	2	1,125			
		Monthly	28	30,402	31		21,094	Bi-weekly	2	2,440	1	1,000		
		Bi-monthly	4	2,248	—		—	Monthly	—	1	540	—		
		Weekly	17	8,881	30	9,114	Tri-monthly	—	—	1	300			
		Bi-weekly	4	2,110	—	2,100								
		Tri-weekly	1	60	2	60	Total in Canarese	—	20	23,148	13	14,838		
	Daily	7	16,180	2	10,603	Canarese	Quarterly	—	1	200	—	—		
	English and Devanagari	Monthly	1	1,000	Anglo-Canarese.		Monthly	—	16	3,523	5	6,365		
				Bi-monthly			—	—	2	1,919	—	—		
Tamil	Total in Tamil	67	74,426	63	36,174	Weekly	—	5	10,761	5	7,300			
	Quarterly	1	200	Sanskrit and Canarese	Monthly	—	1	1,070	—	—	—	—		
Monthly		27	13,978		16	13,630	Bi-monthly	2	1,036	—	—			
Bi-monthly		1	1,740		2	1,901	Monthly	—	2	1,572	—	—		
Tri-monthly		1	330		Hindustani	Total in Hindustani	—	23	20,727	26	9,611			
Weekly		15	6,944			26	14,710	Quarterly	—	1	400	—	—	
Bi-weekly		2	1,330			—	700	Monthly	—	10	6,440	6	2,300	
Daily	1	2,600	2	1,600		Bi-monthly	—	2	300	—	—			
Anglo-Tamil	Bi-monthly	2	1,800	3	800	Hindustani	Tri-monthly	—	—	1	350			
	Monthly	2	700	4	2,010		Weekly	—	7	2,983	16	4,520		
Tamil and Grandha types mixed.	Weekly	1	400	2	2,570		Bi-weekly	—	1	100	50	—		
	Monthly	1	800	Oriya and Anglo-Tamil.	Bi-weekly	—	1	1,000	1	800	—	—		
Sanskrit and Tamil	Bi-monthly	—	—		1	400	Weekly	—	—	—	2	570		
	Telugu and Tamil.	Monthly	—	—	1	900	Hindustani and Marathi.	Weekly	—	—	—	3	570	
Anglo-Telugu and Tamil.		Monthly	1	125	1	800	Hindustani and Canarese	Weekly	—	—	—	1	180	
	Telugu	Total in Telugu	48	27,400	36	26,625	Oriya	Total in Oriya	—	2	2,000	1	200	
Monthly		—	22,078	17	9,115	Weekly		—	1	1,800	—	—		
Bi-monthly		4	2,900	2	800	Monthly		—	1	1,000	—	—		
Weekly		6	4,825	3	3,725	Oriya and English.	Bi-monthly	—	—	—	1	100		
Bi-weekly		1	800	2	1,804									
Daily		1	500	1	300		Total in French	—	4	1,380	4	200		
Anglo-Telugu	Monthly	—	1	500	2	540	French	Monthly	—	1	800	—	—	
	Bi-monthly	—	1	1,800	—	1		100	Weekly	—	2	1,000	3	100
	Weekly	—	—	—	—	Bi-weekly		—	—	—	1	90		
Tamil and Telugu.	Monthly	—	—	1	380	Italian	Quarterly	—	1	800	—	—		
	Total in Malayalam.	28	44,874	27	26,220		Portuguese	Monthly	—	1	230	1	130	
Malayalam	Quarterly (once in two months)	1	500	German	Monthly in Roman characters.	—	—	—	1	—	—	—		
	Monthly	2	2,222		1	220	Total in Sanskrit	Monthly	—	2	700	—	—	
	Bi-monthly	—	21,740	13	7,804	Weekly		—	2	300	—	—		
	Weekly	—	2,122	1	800	Sanskrit	Monthly	—	2	700	—	—		
	Bi-weekly	—	—	3	1,370		Weekly	—	2	300	—	—		
	Tri-weekly	—	—	6	2,370									
	Daily	—	780											

Note.—Figures for 1891 are not available.

X—Number of books published in each language

Language	Number of books published in										Total of decade		
	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1901 to 1910	1901 to 1909	1901 to 1910
	1	2	3	4	5	6	7	8	9	10	11	12	13
TOTAL	1,166	1,162	1,217	1,210	1,237	1,440	1,574	2,207	2,740	3,459	17,412	9,765	9,590
English	390	411	459	424	461	498	513	643	807	1,001	5,613	3,124	2,028
Latin			3		1	2			1	1	8	5	18
German												2	
French				1	1				2	8	12		1
Dutch								2	4	4	10		
Italian			2	4	3	1	1	2	2	3	20		
Tamil	282	202	317	395	313	426	421	626	772	1,007	18,200	2,297	3,232
Telugu	231	237	220	233	221	205	331	702	440	701	3,265	2,317	1,575
Malayalam	57	41	39	35	50	30	47	118	133	168	710	371	70
Canarese	27	24	31	24	25	41	61	42	67	72	490	337	130
Konkani	1	3	1		3	4	1	1	2	6	22	6	10
Tulu	1	3	3	7	1		1		6	2	24	4	17
Badaga											1		2
Coorgi						1			1		-		2
Maráthi			1	2						2	5	5	5
Saurástri or Patnáli		1	1	2	1		2	1			6	1	
Tóli								2		1	3		
Lushai						2	7	3	3	4	10		
Oriyá	3	12	33	15	11	21	9	19	37	38	190	13	1
Hindóستانی	4	7	1	5	5	3	3	61	60	24	223	61	275
Arabic	2	3		4	6	4	20	53	70	60	210	13	80
Persian			1					2	10	1	14	4	70
Sanskrit	101	123	94	114	105	120	153	235	297	316	1,752	1,071	811
Others		4	2	1		8	1	5	1	3	26	116	11

CHAPTER IX.—LANGUAGE

The enumeration schedules provide a column for entry of the language habitually used by each person enumerated. To write a chapter on the figures thus obtained, in comparison with those of previous enumerations, is as an attempt to remould ancient and crumbling bricks with a very scanty allowance of fresh straw.

2 Parts A, B and C of table A give us 28 Madras vernaculars 18 vernaculars of other Indian provinces 9 vernaculars of Asiatic countries beyond India, and 14 European languages as in daily use throughout the Presidency.

3 The figures in the margin show however that much of this detail is of little

Persons per 1,000 of the population speaking

Tamil	407
Telugu	377
Malayalam	71
Oriya	36
Canarese	27
Malabari	33
Total	994

interest save for the curious student of linguistics, and of no importance in regard to practical administration. With a competent knowledge of Tamil and Telugu the foreigner can converse with 84 of every 1,000 persons that he is likely to meet; Malayalam and Oriya third and fourth in point of numerical importance are confined each to parti-

cular areas namely the two northern districts of Ganjam and Vizagapatam, and the West Coast districts of Malabar and South Canara.

4. Of the remaining 44 per 1 000 persons, 9 and 4 are accounted for by Kāśī and Sarcas and are only to be found in Ganjam and Vizagapatam. *Tulu* speakers (12 per 1 000) are confined to South Canara, where as may be seen in the margin

Persons per 1,000 of South Canara population speaking

Canarese	187
Tulu	475
Kannad	137
Malayalam	198

their speech commands far more adherents than Canarese the official vernacular of the district. *Tulu* is, however not a written language, although it has been written at times in the *Canara* script; a fact which places it at an obvious

disadvantage as a vehicle for the transaction of business on any considerable scale. *English* is the mother tongue of 39 309 of the population; a number slightly lower than that of the European and Anglo-Indian communities which between them include 40 928 persons. But inasmuch as 2,863 persons have returned themselves as speaking European languages other than *English* the conclusion to be drawn from these figures is that a certain number of Indians have entered *English* as the speech habitually employed by them. That such entry is correct in point of fact will be admitted by any one conversant with the life of the Presidency while the assumption that all Anglo-Indians habitually use *English*, or any other European language is one of very doubtful validity.

5 In regard to languages less important numerically it is not unreasonable to suggest that many persons have imposed a tribal name on the language of which they speak a more or less corrupted version. Thus *Badaga* is as much *Canarese* as *America* or *Hondedike* is *English*. *Iruks* in Tamil peculiarised *Konkas*, maltreated *Marathi*, *Yerukala* or *Korasa* is in practice whatever it may be in theory but a mish-mash of *Tamil* and *Telugu*. *Lambdi*, *Telugu* turned into thieves patter. A philological surgeon dissecting these languages might possibly in course of time work his way down to something original and instructive such feat has been accomplished in regard to *English* *Romany*. But for all practical purposes we may assume that the proportion now between original and borrowed is such that the latter completely obscures the former.

6 The possibility of a dialect being so strongly marked as to gain in time the standing of a distinct language is not strange in view of the differences which manifest themselves in the usage of the same language in different parts of the country. Even to the hearing of a foreigner the *Tamil* of the Nulgurs differs widely from that

of Tanjore, understanding of the pure *Telugu* of Kistna by no means guarantees immediate comprehension of that spoken in Kurnool. A French writer, M. Jules Bloch, has written an article purporting to show that a competent knowledge of *Tamil* will enable the hearer to determine the caste of the person speaking. His observations as to the variation noticeable in the pronunciations of certain *Tamil* letters, for which there is no exact European equivalent, appear to be well founded, but as to the grounds to which he assigns this variation it is permissible to express a doubt. In any country it is comparatively easy for the native to draw from manner of speech certain broad inferences as to whether the person speaking is a schoolmaster or a scavenger, a banker or a bus driver, a Frenchman can probably distinguish without trouble a Marseillais from a Norman, it is not difficult for an Irishman to recognize the accent of Belfast as differing from that of Dublin, or the accent of Cork as different to either. But that caste in the abstract can have any distinguishing effect on speech is a theory which one may well question, the speech of a *Bráhmaṇ* certainly differs from that of a *Paraiyan*, but the difference is due not to an abstract theological relation of superiority and inferiority, but to the obvious fact that the present educational status and social surroundings of *Bráhmaṇ* and *Paraiyan* are markedly distinct. If an example of a difference, more subtle than that produced by the circumstances of every-day life be sought, it may be found in that trace of elaboration, or archaism, which as a rule distinguishes the language of an educated follower of the Vaishnavite form of Hinduism from that of a *Smárta*.

7 Certain further scepticisms arise tending towards a diminishing of the detail of table X. *Sanskrit* as the home language of 312 persons in Madras — *Credat Judæus Apella*. *Patnuli* or *Khatrí* might possibly be clubbed with *Gujarátí*, it is a dialect of the latter spoken by the weavers of Rámnad, Madura and Salem, whose most distinctive feature at the present day is their extreme objection to be styled *Patnuliáras*. *Persian* is not impossible in the case of some wandering gangs, but *Pársi* is probably a name used by aristocratic Muhammadans to distinguish their idiomatic *Hindóstani* from the common speech of the market place.

8 Of the 25 districts into which, including Madras city as a district, the Presidency is divided, *Tamít* in 10, *Telugu* in 9, are the recognized vernaculars. *Canarese* and *Malayalam* are accredited to South Canara and Malabar respectively, in Chittoor and North Arcot *Telugu* and *Tamít* alike find place in the official list, as do *Telugu* and *Oryá* in Ganjám. In Madras city alone is *Hindóstani* recognized in divided prevalence with *Telugu* and *Tamít*.

9 This linguistic distribution is purely one of form and convenience, and there being no let or hindrance in any district to a person transacting his business with a Government official in whatever tongue he will, the administrative merits of the division are hardly open to question.

10 A question which is wont to arise at times is that as to the propriety of non-recognition of *Hindóstani* as a vernacular of the Presidency. Statistical facts are against admission of the language, inasmuch as but 23 persons per 1,000 of the Presidency population return it as their vernacular, while in no district, other than Madras city, do the *Hindóstani* speakers amount to 10 per cent. of the total population. But ability to speak a language is by no means coincident with its habitual use, and were enquiry directed rather towards ascertaining how many people in Madras can speak and understand *Hindóstani*, the resultant figures would be widely different. Save perhaps in the agency tracts of Ganjám, Vizagapatam, and Godávari, and, strangely enough, in the great Muhammadan stronghold of Malabar, there are few places where a tolerable knowledge of *Hindóstani* will not enable the European to communicate with those about him, unaided by an English-speaking interpreter. More especially is this true of the Deccan division, in regard to which area I may illustrate the point from personal experience. In the Banganapalle State, situated between Kurnool and Cuddapah districts, statistics show 825 per 1,000 of the population as *Telugu* speakers, compared with 156 of the same number who habitually speak *Hindóstani*. But *Hindóstani* is certainly a possible and easy medium of communication in any village of the State, while in the capital, where doubtless the

presence of a Muhammadan ruler exercises an insensible influence many *Telugu* Hindus use Hindostani in ordinary speech with one another

11. While on the subject of Banganapalle I may point to the curious entry of 24 *Oryd* speakers shown as enumerated there. The schedule book was perfectly clear but what these people could have been doing in Banganapalle remains a mystery. Possibly they were *Oryd* vagrants more probably they were wandering "Wudders" (earth diggers) who misled a careless enumerator by giving a tribe name somewhat in sound resembling "*Oryd*" to the language, most probably *Telugu* spoken by them.

12. *Canarese* as has already been seen is hardly the representative vernacular of South Canara *per contra* if numbers afford any evidence it would seem to have much stronger claims to official recognition in Bellary than has *Telugu*. The comparative paucity of *Canarese* speakers in Salem and Coimbatore, surprising to those with memories of these districts is probably accounted for by their localization along the Mysore frontier

13. The official division of Ganjam between *Telugu* and *Oryd* does evident justice to both languages the sharp distinction in respect of these languages between Vizagapatam and its agency tracts deserves a moment's notice.

14. So far as language is concerned the official distribution of other districts seems in the main to be correct. *Tamil* would appear somewhat flattered by recognition in Chittoor as *Telugu* in North Arcot but, as already suggested in connection with *Hi dōdān* the currency of these languages in doubtful cases cannot be measured by the number of those who elect for one or the other as their habitual organ of speech. *Telugu* speakers are statistically few in Chingleput district in fact the language will there be found almost as facile a method of communication as *Tamil*.

15. The questions of persistence and disappearance or indeed of more or less extended usage, are hardly applicable to the main languages of the Presidency. *Tamil* and *Telugu* have increased as must needs be the case in point of absolute numbers and in their proportion per 1 000 of the population an absolute increase of 80 871 in *Canarese* has not sufficed to avoid a proportional fall of 2 per 1 000. *Malayalam* shows an increase of 1 per 1 000 but *Oryd* speakers show an absolute decrease of 234 991 and a proportional fall of 8 when considered in relation to 1 000 of the population. This phenomenon is due to a decrease of 816 314 *Oryd* speakers in Ganjam—a loss not counterbalanced by increases of 44 710 696 and 64 458 in Ganjam Agency Vizagapatam and Vizagapatam Agency respectively.

The proportional variation in the case of Ganjam is so remarkable as to suggest either careless enumeration at one census or the other; or else a possibility of deliberate misrepresentation by *Telugu* or *Oryd* enumerators not uninfluenced by the contentions which prevailed some five or six years back between the *Telugu*s and *Oryd*s of the district. The probability that the error lies in the earlier enumeration is strengthened by an examination as to the proportion of the district's Hindu population contributed by *Telugu* and *Oryd* castes respectively of which examination the result may be seen in the margin. It is improbable that in 1901 when the *Telugu* castes were well nigh as strongly represented in Ganjam as the *Oryd*, the disparity as to language in use should be so great. In 1911 *Telugu* castes appear to have diminished somewhat in numerical importance and *Oryd* castes very markedly so. It should however be remembered that only main castes are now shown in detail against each district in Part II of table XIII details are given for but ten *Oryd* castes in Ganjam as against 75 in 1901

Proportion per 1,000 of Ganjam population who are of			
Language.		1901.	1911.
<i>Oryd</i>	—	755	612
<i>Telugu</i>	—	233	439

Proportion per 1,000 of Ganjam population who are of			
Language.		1901.	1911.
<i>Telugu</i> castes	—	495	453
<i>Oryd</i> castes	—	673	222

16. In respect to other and less widely spread vernaculars there is not much of interest to be said. On *Gadaba* some remarks will be found in Chapter XI by

Mr C A Henderson, I C S, who knows the people and their language *Khond* and *Savara* are likely to persist with the persistence of the tribes from which the languages take their name. In the case of the former it is possible to notice a curious distinction, in point of vocabulary rather than of dialect, in the agency tracts of Ganjam. One speech passes current through practically the whole of the Goomsur-Udayagiri and Balliguda taluks, but the stranger, who wishes to converse with the *Khonds* of Rāmagiri-Udayagiri, will need an extensive addition of synonyms to his vocabulary, almost every village having one or two words of purely local usage.

17 *Tōda* will assuredly come to an end with the disappearance of the *Tōlas*—a contingency not altogether remote if the speculations of Chapter XI have any validity. The language of this people is interesting because incomprehensible, to one unacquainted with it it sounds not unlike the speech of buffaloes—a fact which may explain the sympathy between the *Tōda* and his herd. Practically all *Tōlas* can speak *Tamil*, or the dialect of *Canarese* current on the Nilgiris, Sir Richard Burton, or one of his biographers, appears to have made the curious mistake of imagining that they speak *Telugu*. Missionaries, who work (with, I fear, scanty success) amongst the tribe, must needs have acquired the *Tōda* language to some considerable extent, yet curiously enough some *Tōdas*, whom I questioned on the point, many years ago, it is true, stated positively to me that no stranger had ever learned their language sufficiently to converse in it without the supplement of *Tamil* or *Canarese* words.

18 *Mahl* is the language of Minicoy Island, the one *Mahl* speaker in South Canara was probably a chance fisherman or sailor, temporarily landed on the coast. *Kurumba* is merely the *Canarese* of a particular hill tribe, as *Koraga* is the Tulu of a “depressed class” in South Canara.

19 In regard to European languages other than *English* there is very little to be said. *Portuguese* is the language of the Portuguese-Indian half-caste, who has now become a statistical Anglo-Indian, in all probability it is claimed as mother-tongue by many whose acquaintance with it is but perfunctory. *French* speakers are largely missionaries, male and female—a class which accounts for many languages of the European continent spoken in the Presidency.

20 I cannot, I regret to say, claim for myself the credit of being the solitary male speaker of *Irish*.

21 Subsidiary table X to Chapter VIII shows us a marked increase in vernacular publications during the decade as compared with its predecessor. Allusion has already been made to certain inherent difficulties in the Madras vernaculars, which have probably, as much as anything else, hindered the diffusion of written matter among the masses. These difficulties are now being recognized in the search for a simpler style, but the general knowledge of *English* thought, and of the *English* language, among the literary class renders much modern *Tamil*—*Tamil* will serve for a present example—exceedingly difficult, if not impossible, of comprehension for the reader who knows no language save his own. The difficulty experienced by a European in acquiring a knowledge of *Tamil* does not lie solely in the acquisition of words, but rather in the fundamental difference of thought for which language is but a means of expression. Thus, as pointed out by that stern old purist Father Dubois, a simple *English* thought or expression, turned literally into simple *Tamil* or *Canarese*, may in its vernacular guise be utterly unintelligible, or, if at least intelligible, utterly absurd. Undoubtedly much vernacular writing of to-day is but *English* thought expressed through an unsuitable medium. The problem, which confronts the would-be popular writer in the vernaculars of Southern India, is to express himself without Sanskritic pedantry in the common speech of the people, and yet write “vernacular thought,” in place of transcribing perfunctorily into the vernacular the ideas which suggest themselves to him in *English* guise.

I.—Distribution of total population by language according to Linguistic Survey

Family sub-family branch and sub-branch.	Group.	Language	Dialect	Total number of speakers (1000 each)		Number per 10,000 of population of Province in 1911	Where chiefly spoken (District or N. taluk divisions.)	
				1911	1901.			
I. I. as in Table.								
ARVIND-AM YU FAMILY MURGA SUB-F. XI	SUB-F. XI	Kakka	---	---	---	---	---	
			Bavara	---	164	187	40	Ganjam and Vinsagpur m.
			Gadaba	---	43	86	10	Vinsagpur m.
				---	207	273	66	---
		Tamil	---	17,038	18,544	4,069	East Coast Central and South Di. taluk	
			Urak	---	2	1	1	Nilgiris.
			Karava	or	---	---	---	---
		Malay lms Chamrao	Koraba	or	43	41	10	Dacca, East Coast North and Central Divisions.
			Yerkala	---	---	---	---	---
			---	---	2,089	2,641	740	West Coast.
		Druvda group.	---	---	1,982	1,521	273	Dacca, West Coast, East Coast Central and South Divisions.
			Bodaga	---	28	24	9	Nilgiris.
			Karamba	or	2	8	1	Nilgiris.
		Kodaga Ooray Tala	---	---	812	798	182	South Canara
			Urak	---	2	2	---	South Canara.
			Koda	---	1	1	---	Nilgiris.
		Idya or Kdi	---	---	1	1	---	Nilgiris.
			---	---	8	4	2	Vinsagpur m. and Giddavari Agency.
			---	---	60	47	12	Vinsagpur m. and Giddavari Agency.
DRAVIDIA SUB-F. XII	SUB-F. XII	Telega	---	12,782	14,278	2,720	Canara and all over the Presidency	
			Khand	or	371	387	80	Ganjam and Vinsagpur m.
			Koraki	---	---	---	---	---
		Konda	---	19	18	8	Vinsagpur m.	
			---	---	---	---	---	---
			---	---	26,523	26,298	5,688	---
		Sanskrit group. North west group	Sanskrit	---	---	1	---	---
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. South west group	Kashika	---	127	121	31	All over the Presidency
			---	---	---	---	---	---
			Kashika	or	170	187	41	South Canara and Malabar
		Sanskrit group. Central group	Kashika	or	---	---	---	---
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Eastern group	Ory	---	4	---	2	Laccadive Islands.
			---	---	1,004	1,008	202	Ganjam and Vinsagpur m.
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	20	20	14	Agency Vinsagpur m.
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	1	1	---	---
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	2	2	1	Agency Vinsagpur m.
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	978	688	233	Whole province.
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	1	3	---	---
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	2	1	---	---
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	7	7	5	Madras and Malabar
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	83	80	23	East Coast South and Central Divisions.
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	40	24	10	---
			---	---	---	---	---	---
			---	---	---	---	---	---
		Sanskrit group. Western group	Parya	or	2,086	2,144	738	---
			---	---	---	---	---	---
			---	---	---	---	---	---

I—Distribution of total population by language according to Linguistic Survey—cont

Family, sub-family branch and sub branch	Group	Language	Dialect	Total num ber of speakers (000 omit ed)		Number per 10 000 of population of Province in 1911	Where chiefly spoken (District or Natural Division)
1	2	3	4	5	6	7	8
II LANGUAGES FOREIGN TO INDIA							
SEMITIC FAMILY	{	Arabic Hebrew Syriac			1		
					1		
INDO EUROPEAN FAMILY							
ARYAN SUB FAMILY							
IRANIAN BRANCH	{	Western group	Persian	1			Madras Nilgiris Malabar and Chingleput
		Romance	Portugese	2	2		
		Celtic	Irish	39	38	10	
		Teutonic	English	1			
			German				
				43	40	10	

II—Distribution by languages of 10,000 of the population of each district

District and Natural Division	Cannarese	Hindustani	Malayalam	Marathi	Oriya	Tamil	Telugu		Other Madras languages	All other languages	Remarks (Chief languages included in column 9)
							1	2			
Madras Presidency	373	233	740	31	383	4,069	3,769	368	14		
Agency		44		21	3,842	2	2,164	3,909	18		
Agency, Ganjam		1			3,778		171	6,049	1		Khond (1000) Savara (1,871)
Do Vizagapatam		45		31	4,041	1	1,073	3,682	27		Khond (1,000) Paraja (577) Savara (116) Gadaba (201) Bonda (147) Poya (1), Gondi (76) Koya (1,881)
Do Gôlkavari	11	111		10	10	9	7,004	1,404	1		Koya (1,881)
East Coast (North)	2	246		5	949	36	8,635	122	5		
Ganjam	1	32		1	5,124	5	4,487	347	3		Savara (231) Bond (107)
Vizagapatam	1	63		2	141	8	9,103	107	9		Gadaba (73) Bond (107) Konda (19) Savara (7)
Gôlkavari	6	95		4	27	15	9,411	1	9		
Kistna	1	243		0	11	16	9,612	41	4		
Guntur	2	601		8	4	16	9,275	91	3		
Nellore	4	509	1	8		201	9,240	22	4		
Deccan	1,657	831	1	71	1	42	7,243	115	9		
Cuddapah	21	856		21		22	8,006	45	2		
Kurnool	78	863		59		23	8,751	91	3		
Banganapalle	16	1,002		53	0		8,243	104	1		Parava (64) Lo 1446 (40)
Bellare	613	820	1	119	2	71	3,204	144	22		Lambadi (110) Parava (23)
Bandur	6,019	1,577	0	593		70	1,415	202	14		Lambadi (200)
Anantapur	953	619	2	77	3	71	4,122	10	9		Lambadi (112) Parava (40)

II—Distribution by languages of 10 000 of the population of each district—cont.

District and Natural Division.	Cannara.	Hassanah.	Makylam.	Maruthi.	Odyal.	T. M.L.	Telaga.	Other Madras languages.	All other languages.	Remarks. (Chief languages included in columns 9.)
	s	e		s	a	t		s	t	
East Coast (Central).	290	864	4	29	1	7,654	2,303	23	24	
Madras	66	1,033	21	123	7	6,378	2,074	23	374	
Chingleput	57	171	1	30		7,925	1,780	8	21	
Chittoor	127	423		23	2	2,162	7,194	21	2	
Korth Arcot	143	289	3	42		7,778	1,845	27	6	
Salem	780	318	1	22		7,170	1,468	46	3	
Colombatore	1,218	100	12	13		6,420	2,303	7	9	
North Arcot	26	160		10		8,500	680	2	4	
East Coast (South).	205	23	4	29		8,264	1,9-28	75	5	
Tanjore	23	48	2	60		8,473	810	78	8	
Trochidampy	220	112	2	11		6,206	1,200	20	6	
Pudichottai	121	60	2	20		6,478	292	23	8	
Madurai	607	79	2	10		7,222	1,620	204	6	Palnadil (104).
Ramanad	120	25	1	4		8,614	1,161	10	2	
Tianavally	40	27	0	4		8,222	928	25	4	
West Coast	—	222	27	7,120	20	306	26	1,221	31	
Malabar	1,066	222	709	24		3,025	221	2,901	419	Bodaga (2,251), Karumba (244).
Anjengo	22	23	8,414	5		266	26	23	23	
South Canara	—	—	8,227	—		196	2	—	545	
	1,271	124	1,222	202	—	0	7	2,804	0	Tale (4,251), Konkani (1,267).

III—Comparison of cast and language tables.

Tribe.	Strength of tribe (Table XIII)	Number speaking tribal language (Table X).	Tribe.	Strength of tribe (Table XIII).	Number speaking tribal language (Table X).
1	2	3	1	2	3
Bakaga	26,180	23,881	Karawa	769,884	42,823
Bellari	191	168	Yorubala	88,211	
Osulala	48,115	46,008	Kila	1,162	
Gand	23,886	6,087	Kéyi	79,423	
Iruin	180,009	2,258	Karumbun	144,064	8,121
Khaod	264,040	270,523	Lambidi	49,418	40,206
Kanda Dara	69,778	19,108	Pawa	92,737	88,861
Koraga	4,291	1,824	Borra	129,126	126,777
			Tala	746	780

CHAPTER X—INFIRMITIES

It has been said somewhere by Carlyle that man can only see the evil which he has been taught to see. The statement is as applicable to physical evil as to moral evil.

2 As was the case with the census generally, enquiry into the matter of the unfit and the afflicted was carried through in one night by some three hundred and sixty thousand unpaid enumerators, the method employed being that of direct personal enquiry. The question of time and method apart, of these enumerators it may be said, without deprecation or ingratitude, that practically all lacked a tincture of that special knowledge requisite for satisfactory investigation of the prevalence or existence of certain obscure diseases, while few, if any, could be expected to bestow on the subject a degree of interest and reflection, which might enable a person of general speculative habit to atone in some small measure for technical shortcoming by ingenious use of mother wit.

3 It may then be granted that unqualified opinion, however honestly given, as to the existence of such maladies as leprosy or insanity, is of no scientific value. Doubt is practically dispelled by observation of the fact that of lepers selected, presumably by those deemed competent to do so for examination by the Indian Leprosy Commission of 1890-91, well nigh 10 per cent were found to be untainted by the disease. Again no man, however honest, will brand his most intimate relations as insane or leprous, while there remains in his mind the faintest glimmering of doubt or hope that his fears may be unfounded. In India is found an especial reason for denial in the stigma which attaches to an unmarried woman and to her parents—a fact which may partially explain a marked sex disproportion in the leprosy returns of the last three enumerations, and in the undoubted insanity of the Madras Asylum where, at a moment of enquiry, of 448 Indian patients but 89 were women.

	Lepers	
	Males	Females
1911	12,674	4,181
1901	10,216	3,302
1891	8,529	3,209

4 This general explanation may perhaps be extended to cover the fact that, save in the case of blindness in 1891, men are found to contribute more to the ranks of the afflicted than women.

5 The instructions to enumerators threw on them the responsibility of deciding who was mad or leprous. Madness, as will be seen later in the opinion of an expert, is a relative term, and in India the rural lunatic must be very mad indeed before his antics attract the particular attention of his fellow countrymen. Leprosy is a disease of long incubation and slow progression, and, save in its marked forms, may escape the notice of the unlearned sufferer as well as of the casual observer.

6 With respect to blindness and deaf-mutism instructions were more precise. A person was not to be described as blind unless absolutely without sight, as deaf-mute unless entirely without speech or hearing.

7 A little reflection will show that precision in one of these cases defeats its own object. Unless the number of persons totally devoid of sight were very great, and this is not the case in Madras, it is difficult to see what useful purpose a knowledge of such number serves.

8 Total blindness may be, and often is, the result of accident. of more practical utility would it be to ascertain, if possible, the prevalent causes, other than accident or maltreatment, of impaired sight, and to suggest methods of remedy.

9 But while I deride others I myself become a castaway, if I essay my uninstructed comment on the material which the diligent, if unreflective, enumerator has provided. I have therefore asked and received expert aid towards the writing of

this chapter and to Lieut Col Elliot I.M.S., Dr T. M. Nair Captain Haffernan I.M.S., Dr W. Stokes, Lieut. Col. Leapingwell I.M.S. and the Rev D. Gloanin, I tender my best thanks for the help that they have afforded me.

10 To the knowledge of the following sections I can lay no claim. acknowledgment that I have in great part borrowed the phrasing of letters addressed to me personally is not intended as an attempt to saddle my contributors with responsibility for my own interpolations.

INSANITY

11 There are reported to have been 8407 insane persons in the Madras Presidency on the night of March 10 1911 or in round numbers, one in every 5000 of the general population was mad. Sex distribution seen in subsidiary table I shows 2½ males and 17 females per 100 000 of each sex as contributing to this total.

12 In the year 1901 the population of England and Wales was 33½ millions of whom 13° 654 persons equivalent to one in 245 of the general population, were insane. If then our present census figures are to be accepted as they stand the conclusion to be drawn is that insanity is some twenty times commoner in England than in Madras.

13 But granting that, owing to the greater stress of life in England, mental disease and consequently insanity is commoner there than here, the difference cannot possibly be so great as these figures suggest.

14 Of the insane in England in 1901 some 79 per cent. were under treatment in various institutions and may therefore be regarded as undeniably mad. In Madras in 1911 only about 9 per cent. of those returned as insane were under regular surveillance and the accommodation available would not shelter more than an additional 2 or 3 per cent. of the total number. There is therefore a possibility of excess in the untrained enumerator writing down as mad those who are not really so but the probability is vastly greater that he deems many undeniable lunatics as afflicted by other conditions.

15 The present attitude of Southern India in relation to insanity is curiously akin to that which obtained in mediæval Europe. Persons suffering in Madras from melancholia are deemed afflicted with "the bile" rather than as insane the sufferer from sundry other forms of mental disease is bewitched "in Indian, and spelled" in Anglo-Indian phraseology. In mediæval Europe the treatment of "*melancholia*" the black bile much exercised the mind of the physician bewitchment met with undeniable recognition in the frequent burning at the stake of witches.*

16 Mental affliction in the early Christian days of Europe provided a ready road to a local reputation for sainthood. Anchorites betook themselves to caves to escape the temptations of the world they slept on beds of stone and scourged themselves to mortify the flesh unnatural ideals of virginity and celibacy exist still it is said with similar effects in parts of Russia,† led to self mutilation. The visual hallucinations of such persons were regarded as veritable manifestations of God or Devil their auditory hallucinations as the special revelation of God to His chosen few. All this is madness in Europe now but in India the religious mendicant still wastes his life in silent contemplation, sleeps on thorns, mutilates horribly the image in which he was made, and yet escapes remark in column 16 of the census schedule.

17 Thus, as suggested already the explanation of the low percentage of insanity in the Presidency lies entirely in the relativity of the condition. Insanity is a social rather than a medical term, and the difference between sanity and

* The year 1901 is not so very remote. In that year, to the everlasting shame of their country and of those responsible for its enlightenment, a family in Southern Ireland burned to death one of its members, suspected of being (ahy) but really insane.

† The cost of the shanty.

insanity is largely a question of degree and environment. The point is illustrated by a comparison of the proportional figures of insanity among Brāhmins and among some other castes. There is no reason to suppose that Brāhmins suffer especially in this respect, but in their more cultured environment mental defect is more apparent, and more disconcerting, than among their less sophisticated neighbours.

Number per 100,000 returned as in one		
Brāhmins (all)	32	
Māliars	20	
Kāpās	14	
Pārnīyans	14	

18. In respect of the particular varieties of mental disease prevailing no information could be expected from the census returns. Four hundred and seven patients actually under professional treatment were classified as in the margin.

305 as suffering from	maniacal conditions
30	melancholia
14	mental stupor
20	delusional insanity
28	congenital mental defect

19. But these figures cannot be taken to represent the true incidence of mental disease among the people. Melancholia, as already stated, is not generally regarded as a mental disease, the result of the well-known reluctance of the Indian to place his relations, especially female relations, under restraint is that only the worst and most unmanageable cases are sent to the asylum.

20. With regard to the causes of insanity, hereditary predisposition, in India as in Europe, seems to play an important part. It is intensified by the frequency of consanguineous marriage, contributory causes are also indulgence in ganja, and other preparations of Indian hemp, sexual excess during the immature and adolescent period of life, and, to a small, but appreciable extent, the abuse of alcohol.

It is a noteworthy fact that, during the decade 1901-1911, only in four cases admitted to the Madras Asylum could insanity be attributed to the abuse of opium, or its derivative morphine.

21. In the light of the foregoing remarks detailed criticism of the figures of tables XII and XII-A, and of the subsidiary tables concerned with insanity seems hardly necessary. The number of the insane has risen from 7,757 in 1891 to 8,407 in 1911, the increase as one would expect being somewhat more marked among males than among females. Subsidiary table I shows a slight proportional decrease since 1891 of insanity in both sexes in proportion to the total population, but statistics of insanity in the Agency can hardly be taken seriously, while the figures for the East Coast Central division are necessarily affected by the existence of the central asylum at Madras.

22. Muhammadans show a marked increase of insanity, as may be noted in the margin, but most remarkable or most unfortunate of all, at least according to statistics, are the Tamil Idiyans, whose nursing has not turned on them a propitious eye during the decade. Their progress in infirmity is sufficiently remarkable to warrant detailed exposition—a probable explanation of their

Year	Muhammadan insane		
	Total	Males	Females
1911	948	585	363
1901	741	461	280
1891 *	590	353	237

misfortune is that the abstractors have burdened them with the misfortunes of their Telugu brethren, the Gollas.

Year	Idiyan								
	Insane			Deaf mutes			Blind		
	Total	Males	Females	Total	Males	Females	Total	Males	Females
1911	12	145	1	504	570	47	234	43	461
1901	81	43	38	37	277	27	72	26	346
1891 *	102	55	47	63	25	27	112	251	41

* 1900 figures for Tanjore and Cuddalore.

DEAF MUTISM

23 There were 52,490 deaf mutes enumerated in the Presidency in 1911 compared with 24,896 in 1901 and 27,398 in 1891. The proportion of the afflicted to the total population is 7.76 : 10,000 which corresponds exactly with the ratio usually accepted in Europe where the Netherlands with 5.35 and Switzerland with 24.5 per 10,000 show the lowest and highest percentages respectively.

24. From the fact that the greatest number of deaf mutes is found at the ages 5-10 and 10-15 it may be concluded that here too as in the case of other infirmities the returns are inaccurate. In deaf mutism the predominating factor is deafness; and accordingly deaf mutes may be classified under three heads (1) those who are born deaf (2) those who have become deaf after birth and before acquiring the faculty of speech (3) those who have become deaf after imperfect acquirement of the faculty of speech. Parents are always unwilling to admit that a child is deaf and dumb the unwillingness is in a sense justifiable as, even for an expert it is not an easy matter to test the hearing power of an infant.

25 A child who becomes deaf during the first four years of its existence seldom acquires the faculty of articulate speech should deafness come on between 4 and 7 years of age much depends on the child's natural intelligence and the intelligence and care of its parents and guardians. After the age of 7 save in exceptional cases, the power of speaking is generally preserved. Hence there being no apparent reason for an accession of numbers at the period 10-15, we may infer that the correct number of deaf mutes under 10 years of age has not been ascertained, and that the numbers given in the table are considerably below those which would be warranted by actual facts. The obtaining of a correct return Dr Nair considers practically impossible.

26. The causes of congenital deaf mutism are generally acknowledged to be (1) hereditary transmission, (2) consanguineous marriage. With respect to the first point 800 slips of male deaf mutes and 500 of females were examined with the result that, of these numbers, 264 men and 127 women were found to be married while the widowed of either sex were respectively 127 and 66.

27 In respect of consanguineous marriage the peculiar caste system of India, as noted subsequently in the case of blindness, is undoubtedly responsible for a large number of such unions and Dr Nair states that, of the large number of deaf mutes that come under his observation, an appreciable percentage are actually the children of consanguineous marriages. Proportional figures such as those noted in the

Proportion of deaf-mutes to 100,000 persons.				margin throw little further light on the question a particular conclusion from a general premise, as observed later is unwarranted. The marked preponderance among Telugu Brahmans is curious, but if taken as implying an especial habit of consanguineous marriage, it is in direct contradiction to the conclusion which similar figures in respect of blindness seem to indicate.
Presidency	—	—	73	
Tamil Brahmins	—	—	73	
Telugu	—	—	80	
Malayalam	—	—	61	
Kannadiks	—	—	73	
Karnataks	—	—	70	
Kings	—	—	61	
Parthians	—	—	71	
Kalamandars	—	—	60	

28 In addition to the general prevalence of consanguineous marriage there is another factor which may operate to the detriment of the people in this connection. This is the extraordinarily long period during which mothers suckle their children. It is not uncommon in the Presidency to see mothers suckling children nearly two years of age. The point was noticed in the case of Scotland by Dr William Farr who observed that 'in those districts viz. Highland and Insular where mothers suckle their infants from 14 to 18 months, deaf mutism and blindness prevail to a very much larger extent among the people than in districts where nine and ten months is the usual limit of the nursing period.'

29 Epilepsy and idiocy are not uncommonly associated with deaf mutism in Madras and it is of some interest to note that in respect of multiple infirmity insanity plus deaf-mutism largely predominates.

30 Among the most common causes of acquired deaf-mutism are typhoid and scarlet fever, small-pox, colds followed by local inflammation, scrofula, falls and blows. With the exception of scarlet fever such causes are very generally prevalent in Southern India.

BLINDNESS

31 On the night of March 10th, 1911, there are said to have been in the Madras Presidency 33,982 persons totally devoid of sight. This absolute total represents

Persons blind per 100,000 of total population

England	80
Ireland	110
France	80
Germany	80
Russia	180
Italy	90
Sweden	80
Bulgaria	110
United States of America	80
Canada	70
Australia	70

81 per 100,000 of the total population, and discloses a state of affliction, which does not compare unfavourably with that of other countries, for some of which figures, taken from the report of the Committee of the Formosan Special Census investigation, (Tokio, 1909), are quoted in the margin.

32 If the further figures noted at the side are to be accepted as reliable, the

Persons totally blind

1911	33,982
1901	34,401
1891	36,853

number of the blind in this Presidency has decreased steadily throughout the past twenty years. But in part I of table XII, which exhibits the age

distribution of this infirmity, may be noticed certain points which afford a warning that the statistical basis of our deductions is not of the soundest.

33 In the first place a decrease of 2,392 from 1891 to 1901, and one of 479 during the succeeding decade, can largely be accounted for by decrease of 1,713 and 509 at the ultimate age periods examined (60 years and over). Hence we are led to suspect that the general decrease may be more apparent than real, and due to a more precise care by the enumerators not to enter as blindness the extreme dimness of old age.

34 Moreover we would naturally expect from cataract, and other diseases of old age, a steady increase of blindness up to about the period 55, and thereafter a steady decrease due to death. For the strange quinquennial increase and remission, which here characterises the later age periods, there is no apparent explanation. Misstatement of age may be suggested, with, at first sight, some measure of probability. But the peculiarly systematic misstatement that acceptance of this explanation implies is a somewhat arbitrary hypothesis, and one not rendered more credible by the fact that increase here is at the quinquennial periods, while the general tendency of the uneducated Indian is to prefer the decennial periods when giving a general estimate of his age.

35 For purposes of convenience, the causes of blindness, as met with in the southern Presidency, may be classified as (1) the preventable, (2) those for which no prophylactic measures are available.

36 We may dismiss the latter class first, as they are of far less practical concern than the former. They are mainly of the congenital type, and include the various forms of infantile cataract, of microphthalmos, and of allied congenital defects. These defects seem to be much commoner in India than in Europe, and the true explanation is probably to be found in the intermarriage of relatives.

37 Such intermarriage is doubtless facilitated, despite certain countervailing restrictions, by the caste system which informs Southern India. Although it must be remembered that deduction from the general fact, that an individual belongs to a society wherein consanguineous marriage prevails, of the particular fact, that such individual is the child of a consanguineous marriage, is arbitrary rather than scientific, still the contrast of figures taken from table XII-A affords some confirmation and illustration of this theory.

38. Differences of speech and habit, aided by or possibly arising from the natural formation of the country have isolated the West Coast community from the rest of the Presidency and, combined with caste restriction, must needs have introduced a strong element of consanguinity into marriage. The blind although *actually* most numerous on the East Coast are shown by subsidiary table 1 to be far more numerous on the West Coast than elsewhere in *proportion* to the total population. It is worthy of notice how this excess of infirmity runs throughout the various social strata. Among Malayalam Bráhmans 181 persons per 100 000 are blind as compared with 98 among Tamil, and 66 among Telugu Bráhmans. Of Náryars 144 per 100 000 are blind of the same number 58 Kápus, 72 Velládlans, 77 Kammádlans, and 86 Kómatis are afflicted. The Tamil Paraiyans have 80 per 100 000 of their number blind the Telugu Málas and Mádigas 62 and 85 respectively on the West Coast 904 Cherumans and 101 Tiyans of every 100 000 are blind.

39. Among Indian Christians, a community whose circumstances must favour consanguineous marriages 98 persons per 100 000 are blind. Inasmuch as similar circumstances probably exist among the Anglo-Indian community the fact that of them but 31 per 100 000 are blind is striking but may in a measure be explained by their presumed avoidance of much that produces blindness in the Indian. Yet although Muhammadans intermarry closely and although among their ranks are found those whose diligence largely contributes to the blindness of the Presidency their percentage of blindness, (80 per 100 000), is slightly lower than that of the total population, and by no means so high as that of many Hindu castes varying widely in social rank and custom.

40. Under irremediable causes too must be included the eye defects found in children of unhealthy parents and especially amongst the syphilitic. In theory it may be urged that such causation is preventable but for practical purposes such argument is at present futile. The question of state regulation of prostitution lies between and it may well be centuries before this can be taken up seriously.

41. We now come to the preventable causes of blindness. In the order of importance first place is claimed by (a) neglected *Trachoma* (granular ophthalmia) which affects children and adults alike. A common cause of the spread of this disease is the custom of anointing the eyelids with various powders. Such powders are kept in a common cup into which all members of the family or at least all who use cosmetics, dip and thus one affected member can affect a whole household. In this, as well as in the reason referred to in paragraph 3 *supra*, may be found the explanation of the fact that the infirmity of blindness is in Madras well nigh as widespread among women as amongst men although in various ways the former can transmit this particular affection to the latter. Neglect, improper or insufficient treatment of this disease leads to serious *sequelæ* and in early neglect of the disease in children may be found the reason for the remarkable increase in blindness which occurs immediately after the age period 0-5.

42. (b) *Ophthalmia of new-born children*.—It has long been recognized in Western countries that this bulks there as one of the greatest factors in the production of preventable blindness. If such is the case where the midwives are certificated and trained European women and where it is the rule rather than the exception to call in medical aid in all difficult and complicated cases, it is obvious how potent an influence for evil must be the native midwife whose qualifications and methods have already been described in Chapter II. Indian opinion appears to be waking to a consciousness of this evil, and a progressive diminution of blindness at the earliest age periods,

Year.

Age period.	
0-5.	5-10.
1871	1,631
1901	1,613
1881	2,078

when age is not so much a matter of uncertainty or misstatement as in later life, may be due to a gradual amelioration of these conditions. A decrease at these early ages is indeed the most hopeful feature of the general decrease noted in the second paragraph of this section.

43 (c) *Cataract in all its forms*—It is often asked “why is cataract so prevalent in India?” The question is based on the well-known fact that Anglo-Indian oculists have an unrivalled experience of this disease, and rank their cataract extractions by the thousand, against the hundreds or less of European surgeons. But while cataract may be more common in the East owing to glare and heat, the explanation of the whole matter is that trained ophthalmic surgeons in southern India are few in number, and this particular work being concentrated in a few hands, instead of being diffused through many, comes prominently into notice. The population of the administrative county of London is about $4\frac{1}{2}$ millions, that of the Madras Presidency about 42 millions. London has three large eye hospitals, and in several of the general hospitals there are eye departments (about 20), Madras has one ophthalmic hospital situated in Madras city. There are many throughout the Presidency for whom resort to the city is out of the question, if the District Medical Officer lacks the training in this particular business that would enable him to seek and command the confidence of the timid shy people by whom he is surrounded, the blind lie in their homes untouched, or else resort to the Muhammadan cataract coucher, whose filthy ways and hopeless ignorance render his results appalling.

44 (d) *Neglect of the eyes during severe illnesses such as small-pox, typhoid, and many others*—The patient lies for days semi-conscious, with eyes half closed. Dessicating winds blow on him, flies and dust settle on his eyes, no one thinks of protecting these delicate organs at a time when the patient's reflex protective powers are abolished or dormant. The result is corneal ulceration, with all its ghastly *sequela*, and another individual is thrown on his relations a hopeless burden, who might, with a little care, have taken a share in the life work of the community.

45 (e) *Improper treatment of the eyes at the hands of native “Vaidyans,” who resort largely to irritant drugs placed within the eyelids*—In the majority of cases these remedies are intended as treatment for conditions, which, if left alone, would get well of themselves, and even in those cases where the *prognosis* is more grave, the treatment is far worse than the disease. The *Vaidyan* does not confine himself, in doing this damage, to cases of ophthalmic affection, but frequently inserts his dangerous pastes beneath the lids of patients in the comatose, or semicomatose state, of various severe diseases. The motive is restoration to consciousness, the end attained is too frequently the abolition of vision.

46 (f) On every occasion when an eclipse of the sun is visible in India, cases of “Eclipse blindness” are encountered shortly afterwards. The patient looks at the phenomenon, either with the naked eye, or through insufficiently protective glass. The solar light though greatly diminished in volume has lost nothing in intensity, and, focussed by the refractive media of the eye as by a burning glass on the retina, kills that delicate structure at its most important part—the very centre of vision. The victims are usually young people, whose career of usefulness is too often ended at a stroke. For one whose case comes under notice there must be hundreds never seen. Dissemination of information on this subject immediately before an eclipse would undoubtedly save many eyes.

47 This list of preventable causes may conclude with a few against which common sense, as distinct from professional knowledge, would form a fairly efficient safeguard. Among these are the accidents caused by the explosion of crude native fire-works, made by mixing red sulphide of arsenic and chlorate of potash, and blending with the mixture rough sand or fine gravel. Such fire-works are often prepared for the amusement of children by their elders who ought to know better. Accidents from aerated water bottles might be avoided largely by covering the bottle before opening, a little care would largely diminish accidents from thorns in the jungle, from children's nails, etc., etc.

* I must not forget to mention that before an eye is being extracted, it is first washed with the Madras eye hospital fluid.

LEPROSY

49. The table shows an increase of 3 280 lepers since the last enumeration: of this number 2 458 are men and 822 women. The increase is most strongly marked at the later periods of life male lepers aged 40-60 numbering 5 806 against 4 014 in 1901 and 4 123 in 1891.

Similar figures for females being 1 584 in 1899 and 1 203 in 1901. Still a curious, and, if the returns be accurate, regrettable fact is the recrudescence of leprosy in early life which the marginal figures suggest.

49. Reasons have already been given for doubt as to the general trustworthiness of figures relating to infirmity and information as to the prevalence or diminution of leprosy and other ills in particular districts and among particular classes of the population can be obtained from the various parts of table XII without need for further exposition here. It is however worthy of remark that one of my medical informants questions the apparent prevalence of leprosy among Paraiyans. In his experience he states, he has met but two real lepers of this caste while he considers that on the West Coast leprosy is more prevalent among Mappillas, Tiyans and Nâyars than the figures returned indicate.

50. The origin of leprosy is a question on which medical theories differ and one on which it would be absurd for me to express an opinion. As to its continued existence certain causes suggested by the Rev D Giovanni A.S., Superintendent of St. Joseph's Leprosy Asylum, Mangalore and by others, appear adequate and convincing. They are as follows: (1) absence of segregation, which results in lepers, even in advanced stages of the disease living in the midst of their families; (2) employment of lepers in such businesses as milk-selling, cigarette-rolling, petty shop-keeping, etc. (3) marriage of persons either suffering from the disease in its incipient state or in whom the virus is latent. (4) unrestricted circulation of coins and currency notes handled by lepers. (5) unrestricted use of railway carriages by lepers. In respect to the possibility of arresting or stamping out the disease all my informants agree in thinking that nothing can be done without legislation, which will place some restriction at least in towns and cities on the freedom of movement and occupation at present allowed to lepers.

51. In addition to the provision made for these unfortunates in the Leprosy Hospital at Madras, asylums are maintained by missionary bodies at various places throughout the Presidency. One asylum in Mangalore has been noticed already. A letter from the Superintendent of a Mission to Lepers in India and the East, dated 1907 makes mention of homes at Calicut, Mangalore, Sâdur, Râmachandrapuram, and Bâpatla, wherein the average numbers of inmates at that time were 45, 6, 30, 90 and 80 respectively.

52. There are some points of general interest in respect to the infirm generally as well as to lepers in particular which may here be examined. Such relate to birth-place, occupation, education and civil condition.

Tabulation of the birth place returned by each and every sufferer shows clearly

Infirmity	Total number of Madras	Number born in Madras city
Leprosy	279	141
Blindness	178	114
Deaf-mutism	157	180
Insanity	236	267

that there is little or no migration of the infirm. Except in the case of Madras city for which details are given in the margin fully 99 per cent. of those afflicted in any way were born in the district where they were enumerated. Migration to Madras, in the case

of leprosy and insanity is easily explained by the greater facilities for treatment there obtainable. In the case of blindness and deaf-mutism it may be accounted for by the hope of charity which a large city holds out.

53. In regard to the occupations of actual workers among lepers some gruesome information is available. Nearly 6 000 persons are engaged in cultivation in various forms, which is probably the safest outlet for their energies, but 165 are

raisers of farm stock, which implies that they constantly handle animals supplying milk, ghee, cheese, etc., 281 are connected with "industries of dress and toilet," 59, with "food industries," and 422, with "trade in foodstuffs." Fourteen male lepers are hotel or restaurant keepers, 17 practise medicine, 33 are in domestic service, 38 are fishermen, who probably sell their catches, 38 are schoolmasters of some sort, 11 policemen are returned as lepers, 77 lepers are engaged in religious duties, and 6 find place under "Public administration."

54 Among the insane there are some occupations which provide food for reflection

55 Two lunatics appear to be employed on transport by rail, one is in the army. "Public administration" claims four—a surprisingly small number, and the police force but one. Twelve are in domestic service, seven are devoted to "Literature, art and science," and a similar number practice the healing art.

56 Deaf-mutes and the blind are largely concerned with the land, or else procure a living "without definite occupation." But eight deaf-mutes, and five blind men are engaged in "Public administration," there are 29 blind medical men, and two who can neither speak nor hear. Sixteen police men are deaf-mutes, and three are blind, three deaf-mutes have returned themselves as employed in the "Post, Telegraph and Telephone services."

57 Civil condition is a more serious subject. More than 12,000 lepers are either married or widowed, and of this number 8,500 come under the former category. The vast majority of such persons are at comparatively advanced periods of life, and it is charitable to suppose that these marriages were contracted before signs of the disease became patent. But 12 boys and one girl at the period 0-10 are married, as are 13 boys and 11 girls at 10-15.

58 All entries for the insane, and those otherwise afflicted, were not examined in this connection. Of 62 slips for male lunatics, picked up long after sorting had concluded, 20 showed the person thereon described as married, and all such were above 20 years of age. Of 99 women, 39 were married, and 29 widowed, one married woman being under 15 years of age, and two more between 15 and 20. To similar information in respect of deaf-mutes allusion has already been made.

59 Among lunatics 681 males and 65 females are literate, 149 men and 46 women being literate in English. Among lepers 1,700 men and 45 women are literate, the deaf-mutes have 180 literates (120 men and 60 women), the majority of these, (51 males and 51 females), being found in Tinnevely, where missionary enterprise is concerned with these poor people. The blind have 193 literates, of whom 465 are males, but inasmuch as blindness may come at any time, there is no positive conclusion to be drawn from these figures.

Age period	Married lepers	
	Male	Female
20-40	2043	710
40-60	1,025	647
60 and over	941	71

1 -- Number affected per 100,000 of the population at each of the last three census

Natural Division.	Immature.				Disjunctives.				Fixed.				Lepters.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1911.	1912.	1913.	1914.	1915.	1916.
Province	24	23	26	27	28	27	25	27	24	27	24	27	24	27	24	27
Agony	14	16	17	10	11	11	11	11	10	11	11	11	11	11	11	11
East Coast (North)	21	20	22	17	19	23	19	21	100	64	23	77	71	145	100	67
Doona	23	24	23	15	18	17	15	16	80	84	60	47	107	117	10	113
East Coast (Central)	22	21	23	14	12	18	13	13	80	83	73	68	78	86	78	60
East Coast (North)	23	18	20	15	18	14	14	14	72	73	74	71	63	63	67	64
West Coast	24	26	30	26	20	26	26	26	73	61	53	44	117	121	123	113

II — Distribution of the infirm by age per 10,000 of each sex

Age	Insane				Deaf mutes				Blind				Lepers			
	Males		Females		Males		Females		Males		Females		Males		Females	
	1901	1900	1901	1900	1901	1900	1901	1900	1901	1900	1901	1900	1901	1900	1901	1900
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-4	70	95	100	101	407	407	101	101	417	417	120	120	521	521	402	402
5-9	428	501	127	176	1,401	1,401	1,740	1,740	1,502	1,502	1,308	1,308	1,725	1,725	1,506	1,506
10-14	721	772	602	810	1,332	1,332	1,770	1,770	1,335	1,335	1,013	1,013	1,052	1,052	1,160	1,160
15-19	710	707	751	583	832	832	1,000	1,000	1,171	1,171	970	970	1,174	1,174	1,011	1,011
20-24	1,031	940	1,083	1,018	1,000	1,000	1,222	1,222	1,181	1,181	1,270	1,270	1,182	1,182	1,162	1,162
25-29	1,074	1,001	1,211	989	987	987	1,180	1,180	1,219	1,219	1,011	1,011	1,272	1,272	1,100	1,100
30-34	1,112	1,102	1,118	1,037	834	834	928	928	885	885	877	877	986	986	881	881
35-39	1,001	1,101	1,007	860	564	564	520	520	515	515	511	511	461	461	333	333
40-44	1,070	1,171	1,171	1,200	614	614	581	581	630	630	664	664	603	603	560	560
45-49	725	630	658	624	330	330	291	291	281	281	293	293	271	271	203	203
50-54	700	700	623	623	718	718	203	203	367	367	327	327	310	310	430	430
55-59	712	240	250	202	156	156	86	86	102	102	115	115	86	86	120	120
60 and over	172	170	817	700	810	872	278	210	40	40	323	280	267	267	607	607

III — Number afflicted per 100,000 persons of each age period and number of females afflicted per 1,000 males.

Age	Tot	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
		Insane.		Demi-insane.		Blind.		Lepers.		Insane.	Demi-insane.	Blind.	Lepers.
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.				
0-5		34	17	87	68	82	79	62	20	717	803	982	239
5-10		1	1	27	22	19	16	1	—	923	812	821	276
10-15	—	3	6	96	72	21	25	4	9	706	766	726	600
15-20		14	13	117	101	48	31	10	7	811	791	692	611
20-25		21	17	181	103	87	47	29	17	721	748	818	827
25-30		30	18	126	94	73	60	41	30	720	821	946	841
30-35	—	23	20	104	78	67	40	62	19	660	786	796	226
35-40	—	42	21	68	72	71	62	96	29	600	640	664	216
40-45		42	27	81	66	76	68	124	24	498	724	829	276
45-50		40	30	81	60	106	96	164	26	802	808	926	909
50-55		42	29	72	56	120	116	171	48	917	698	813	221
55-60	—	27	27	61	57	182	160	164	47	826	828	1,071	976
60-65		37	32	50	42	194	218	169	31	760	923	861	967
65 and over		29	19	42	36	290	441	117	277	787	972	1,224	821

IV—Number afflicted per 100,000 persons of each selected caste, tribe or race, and number of females afflicted per 1,000 males

CASTE		Number afflicted per 100,000								Number of females afflicted per 1,000 males				
		Insane		Deaf mutes		Blind		Lepers		Insane	Deaf mutes	Blind	Lepers	
		Males	Females	Males	Females	Males	Females	Males	Females					
HINDU		1	2	3	4	5	6	7	8	9	10	11	12	13
1	Bráhmán, Tamil	40	16	78	16	90	102	63	22	385	850	1,110	347	
2	" Telugu	10	14	103	74	68	63	28	11	295	720	930	460	
3	" Malayálam	202	70	47	70	100	159	38	11	318	1,400	607	250	
4	" Canarese	63	27	44	44	95	91	164	13	448	1,050	1,917	83	
5	" Oriya	3	4	1	37	2	31	38	5	1,000	13,600	25,000	151	
6	" Others	84	26	80	34	110	150	130	61	310	380	1,200	402	
7	Cheruman	12	0	11	40	20	100	103	55	857	1,145	951	534	
8	Chetti	23	10	11	40	54	39	33	8	718	1,173	742	250	
9	Gauda	7	12	42	31	100	76	122	0	2,000	917	841	0	
10	Holeva	8	4	60	37	76	83	67	0	600	778	1,317	620	
11	Idaiyan	41	21	108	114	120	125	100	31	620	751	1,032	0	
12	Kamma	17	11	83	60	64	53	21	0	612	720	824	20	
13	Kammálan	21	13	88	50	81	70	1	13	622	600	822	300	
14	Kamsala	28	17	82	70	78	60	11	30	610	866	728	622	
15	Kápu	10	12	71	53	72	53	31	12	785	758	1,022	360	
16	Khond	8	4	27	21	54	31	13	10	533	561	583	417	
17	Kómati	37	14	92	63	101	08	62	10	380	579	64	310	
18	Kuraba	18	13	53	62	77	70	12	7	714	1,111	850	71	
19	Kurumban	6	14	68	76	71	102	8	6	2,600	761	1,431	607	
20	Mádiga	20	21	80	77	80	85	60	23	1,038	831	974	370	
21	Málá	17	23	77	62	66	50	70	21	1,316	810	997	276	
22	Navar	38	28	70	66	135	153	54	23	767	910	1,220	451	
23	Pallan	16	17	77	70	62	103	61	17	1,262	991	1,215	200	
24	Paraiyan	14	14	80	63	80	70	77	24	1,021	827	1,031	127	
25	Tayan	31	27	66	40	101	101	62	20	810	767	1,025	402	
26	Velama	13	13	67	64	44	13	30	0	900	621	1,000	244	
27	Vellála	17	11	90	68	60	74	50	15	671	776	1,120	320	
28	Musalman	43	26	82	57	80	73	67	13	621	710	670	231	
CHRISTIAN														
29	Anglo Indian	411	410	55	37	10	45	67	45	1,077	714	3,000	540	
30	Indian	28	25	80	74	101	92	90	30	916	800	923	200	

T—Statement showing the number of leper patients treated (in-door and out door) in all the hospitals of the Madras Presidency during the years 1901-1910

District.	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910.	Number of in-door patients in 1910
Presidency Total	6,252	6,122	6,088	7,111	7,225	6,496	6,407	6,780	7,179	7,625	1,905
 Tot	2,258	2,238	2,578	2,673	2,846	2,138	1,883	1,904	2,263	1,982	9
Ganjam	689	228	474	508	531	474	445	418	357	322	2
Vizagapatam	936	806	842	817	750	810	724	696	778	801	2
Giddalur	300	270	271	270	261	252	248	238	271	260	1
Kleria	237	196	176	108	271	292	267	240	262	177	1
Ondra				105	116	120	124	121	124	122	1
Nellore	112	146	112	80	88	84	23	24	24	20	—
 Tot	177	180	183	179	98	130	100	109	128	128	2
Cuddalore	47	43	36	36	40	39	35	47	37	36	1
Karnool	46	44	47	33	30	41	22	31	40	43	—
Mangalore	53	4	2	23	18	21	24	30	28	32	1
Bellary	21	41	41	14	21	17	19	21	23	25	—
 Tot	1,782	1,801	1,650	1,483	1,809	1,882	1,834	2,029	1,946	2,062	780
Madras	879	771	710	797	1,008	828	884	1,011	877	1,123	734
Chingleput.	227	272	237	136	229	162	143	166	179	229	—
North Arcot	164	133	114	127	147	111	126	906	814	174	25
Salem	127	162	164	221	144	204	192	277	272	120	—
Channarayana	62	77	93	93	112	204	76	114	111	80	—
South Arcot	223	262	218	207	202	178	220	211	226	227	1
 Total	1,646	1,863	1,672	1,487	1,587	1,472	1,364	1,673	1,627	1,623	15
Tanjore	279	478	513	580	486	544	528	421	351	417	3
Trichinopoly	89	146	84	117	162	120	141	127	179	201	6
Pudukottai	24	41	20								—
Madurai	699	686	647	643	602	626	602	567	522	602	1
Ramanathapuram	269	231	280	267	234	202	200	228	244	291	1
 Total	426	511	540	620	628	621	628	581	607	603	220
Mylapore	5	7	12	10	11	8	2	4	2	7	2
Madrass	245	422	452	542	506	447	421	409	307	302	120
South Canara	76	92	1,068	97	111	116	123	126	123	144	86
Police, Railway, Private, and non-added Hospitals	1	26		686	626	624	647	622	727	1,226	

CHAPTER XI—CASTE

TABLE XIII, Part I, shows us 479 sets of people, each set wearing a distinctive label. This formidable total, chiefly made up of Hindu caste names, might have been swollen indefinitely, were the titles returned by each and every person duly recorded. *Kōpus*, for example, shown as a homogeneous community of 2,678,925 souls, are wont to distinguish themselves as Kuncheti, Morasa, Mōtiti, Pōkanāti, Velanati, * etc., *Brāhmans* may be classified with far greater elaboration and detail than by the crude though practical system of linguistic distinction. Two and a half million *Vellālas* comprise among them a bewildering variety of sub-sects,* of which each will state that it differs from all others, but as to why it so differs, or wherein the differences lies, can rarely give an intelligible answer. Table XVII will shiver the solid block of *Indian Christians* into a dozen or more fragments, *Muhammudans*, theoretically brothers in one common faith, possess or have acquired a pretty faculty of sub-division.

2 Thus the general instruction to enumerators, that each person should describe himself according to his will and pleasure for the purposes of column 4 of the census schedule, proved a counsel of perfection rather than of practice. To its literal fulfilment there existed, even apart from all considerations of space and convenience, certain very apparent obstacles, of which a few may be set forth.

3 Best known of all caste classifications is *Manu's* fivefold division of the people into *Brāhmans*, *Kshatriyas*, *Vaisyas*, *Sūdras*, and *out-casts*. *Brāhmans* we have with us, and can more or less recognize, but whatever be a *Kshatriya* in Northern India, he in Madras, despite recent large accessions to his ranks, remains a singularly elusive personage. Of *Vaisyas*, with recollections of sundry perfervid deputation still fresh in my mind, I fear to express an opinion, but their existence among us has been doubted by many, of whom at least one ingenious writer extends his scepticism to the case of the *Sūdras*.

4 It was moreover necessary to warn enumerators against the entry of certain caste affixes, current indeed and recognized throughout the Presidency, but which yet fail of distinctiveness. *Rao*, for example, is the favourite affix of the *Mahrātti Brāhman*, but is assumed elsewhere by many other *Brahmans*, and by some not *Brāhmans*, *Pillai* leaves it uncertain whether the person so described is a *Vellāla*, or the *Paraiyan* butler in a European house. A similar uncertainty prevails to some degree in the case of a *Mudaliār*, while the only definite information conveyed by the term *Nāyudu* is a suggestion that the bearer thereof, whatever his present rank, occupation or dwelling, can probably speak Telugu.

5 The table shows that the enumerators, thus instructed, have performed their task well, or else that the ingenuity of the abstraction office has performed it for them. Doubts linger in my mind as to the whereabouts of one unyielding *Mudaliar*, who would be that and naught else, though offered a choice of several hundred other, and equally euphonic, caste names. *Sūdras*, as in 1901 remain a modest thousand, but an increase of seventy-eight thousand *Kulātis* or, and a disappearance of thirteen thousand *Vaisyas*, during the decade will demand some later speculation.

6 But before entering upon a detailed criticism of the results obtained, it may be well to attempt some estimate of the present disposition of the caste population in Southern India. At the outset it will be necessary to clear our minds of the

idea that caste as it now exists bears any close analogy to the social conditions, ancient or modern of Europe, or perhaps indeed of ancient India. If the belted knight of Merrie England objected to engage in honourable thwackings with the churl he does not appear to have been affronted by the churlish presence in his hall, or by churlish contiguity on such roads as then existed while in modern days the western *Brāhman* or *Kshatriya* is made not born. The ascent of the fit is possible although facilities for the descent of the unfit may still need a better organization. In India, the Védāntic Aryans a soma-drinking cattle-sacrificing roystering set, brought into contact with an inferior race in an enervating climate, may have felt themselves slipping down the ladder of supremacy and thus behooved themselves of a system, which accentuating their exclusiveness, might aid their desperate efforts to maintain the purity of their blood.

7 In later and more anarchical times the caste system supplied a rule of life, under which a man might get himself lived in the economy of every-day society and in its functional aspect, it probably kept alive the arts and crafts, which vanishing otherwise would have left the plains dwellers of India in a state of ignorant savagery comparable to that of the African Negro.

8 But in the practical life of the present day there is little trace of the existence of such ideas. The technicalities, the uncertainties of law—the corruption of

both judges and witnesses, encourage a gambling spirit in the people" (I quote a learned professor of history) and render the modern court for many more attractive than the old caste *panchayat*—despite the laborious information of subsidiary table I, experience recognizes more clearly every day that the son of a priest is not always himself of priestly character—that the descendant of a hundred sweepers is not necessarily so excellent in the quality which he should profess, as one who comes to the sweeping with a mind open and unfettered by tradition. Restrictions on intermarriage persist it is true—but despite their persistence there are not wanting present signs of their recognition as the now needless survival of old time strategy rather than as part of a scheme which looks to the future.

9 The main positive function of caste to-day would seem to be the superabundant remedy of that deficiency in practical regulation, which was noted in Chapter IV as characteristic of an abstract philosophy generally known as the Hindu religion. At what time the lines of religion and of social discipline coalesced or by what degrees they tended towards coalescence it would be difficult to say: their coalescence was illustrated at some previous enumeration by objections then raised against profanation of Hindum's arena by nominal inclusion in the faith of the outcast. Their tendency to diverge under stress of modern conditions, grew clear in 1911 when the suggestion that the outcast, rejected socially by Hindum, was not a Hindu by religion and possibly not a Hindu in any political sense awoke to life a love for the depressed brother that had long lain dormant.

10 As to the theoretic defensibility or indefensibility of the caste idea there is something to be said, before we pass to a consideration of its vitality to-day. A system which has endured so long, and under which countless millions have lived, and millions still live, with more or less content, must needs have found not a few opponents and defenders—both, it is probable have erred at times through excess of zeal. It is a disregard of all teachings of history to assert that this system was never aught than the worse than worthless institute of a selfish theocracy—it is no less an insult to common sense to defend the revolting doctrine that some human beings are born untouchable inheritors of unknown sins, and objects of just avoidance to the portly concentration and embodiment of equally unknown virtues. So far as the equality or inequality of all mankind is concerned it may fairly be conceded on the one hand that varying natural ability and varying opportunity will inevitably produce very varying results, and that intimate social connection and intercourse between persons of widely different habit of life has never been, and never is likely to be anything but a pretence equally disagreeable to both participants; on the other that it was a mistake to

assume that, because the social groups of one time were obviously not all of equal position, the degrees of inequality could be stereotyped, and applied for ever to the descendant groups of succeeding ages

11 It is possible that the idea of caste has struck its roots into Hindu life as a whole too deeply for its eradication to be possible, or even particularly desirable. But the manner of the idea's presentation is certainly undergoing a change. Of small account are ideas of "social service," borrowed perhaps from Christianity, which now direct missions to the depressed classes. Such sympathy once informed Vaishnavism, whose votaries are not now the least exclusive in their daily walk and conversation, and if the "untouchable" is willing to accept himself as such, and thereby claim the commiseration of his twice-born brethren, it is unlikely that he will thus attain to, or deserve, improvement in his material or moral circumstances. More significant is the irritation produced by the social precedence tables of 1901, which has found vigorous expression on the part of many, no longer willing to admit their polluting abilities in black and white. Caste remains—there is no anarchical wish to tear up the rails on which the Indian train has run for so many centuries—so does as yet the possibility of pollution, but with his admission the protestant couples a modest abnegation of his own polluting capacities. Thus the *Shāndas* of Tinnevely, no longer content to "pollute without eating beef," claim to be *Kshatriyas*, as do the "slightly" polluting *Pallis*. *Kammalans*, as will be suggested hereafter, are suspected of an evolution into *Brāhmanhood*, *Kōmatas* disclaim alike liberality to *Madigas* and vulpine intelligence.

12 Or, in other words, if the idea of distinction survives, and possibly waxes stronger, that of innate superiority or inferiority is being exploded from underneath, *Paraiyan Brāhmanas* may manifest themselves to the startled gaze of the Census Superintendent of ten or twenty years hence.*

13 Dealing first with *Brāhmanas*, we find that the caste has increased during the decade by 111,449 or 9.3 per cent. There are some curious variations in the progress of the parts of this whole. Malayālam and Canarese *Brāhmanas* have remained practically stationary throughout the decade, their total increase being but 79 and 43 respectively. Tamil *Brāhmanas* have thriven, and show an increase of 15.4 per cent, followed by Oriyā *Brāhmanas* with 12.3 per cent, Telugu *Brāhmanas* (5.7 per cent) and "others" (6.4 per cent). The remarkable increase in Tamil *Brāhmanas* would at first sight suggest that *Kammalans* have fulfilled a much talked of purpose, and returned themselves in large numbers as *Brāhmanas*, but the suggestion is not borne out by an observed increase of 12.6 per cent in this class, while among the Telugu *Kamsalas*, a people probably more troubled about caste than their Tamil brethren, a slower rate of increase (8.8 per cent) corresponds to that of the Telugu

		Women per 1000 in 1901	
		1911	1901
Tamil	Brāhmanas	1012	1041
Telugu	"	1010	1040
Malayalam	"	831	822
Canarese	"	1065	1020
Oriyā	"	1005	1000
Other	"	1007	972

Brāhmanas. The variations in sex proportion shown in the margin do not appear to throw any light on the subject. Disregarding "other" *Brāhmanas*, whose correct enumeration must always be open to some doubt, it is curious to note that in the sections showing increase the proportion of women has fallen, while

it has risen considerably in the two sections which have remained stationary.

14 The vagaries of the *Kshatriyas* throughout the last two decades are perplexing, but at least they serve the useful purpose of showing how little intrinsic importance can nowadays be attached to these arbitrary caste labels. In 1891, when the *Kshatriya* stalked abroad a "military and dominant" person he numbered 155,155, in 1901 when, fording war, he was concerned with social precedence alone, he diminished to 80,311. In 1911, when no one cares particularly for his warlike abilities or his social standing, he has recovered his loss, and presents a solid phalanx of 158,521. Allowing as well as may be for the

* The Indians of the North Hill State, if warlike, are not so caste-conscious as the South Indians.

Natural Division	Kshatriyas.		
	1911	1901	1891.
Army	5,403	1,793	8,510
East Coast (North)	83,830	43,468	68,827
Deccan	9,277	4,868	5,443
East Coast (Central)	21,303	9,070	23,441
East Coast (South)	22,895	13,840	24,974
West Coast	4,804	4,823	6,231
Total	168,221	80,812	184,123

probable in the case of the northern zamindar or rāja, whose desire is readily communicated to his retainers and at first sight offers some explanation for the variation in the fifth division. The *Shādas* of Madura and Tinnevely districts pre-eminently the home of this aspiring class, numbered 350 027 in 1891 as against 35,283 *Kshatriyas*. Ten years later when *Shādas* had risen to 379 185 *Kshatriyas* had fallen to 11 578. Disgust at the lowly position assigned to them at the last enumeration may in 1911 have inspired some few *Shādas* whose numbers in Madura Rdmand and Tinnevely have risen to 409 147 or by less than 8 per cent., while *Kshatriyas* in the same districts have risen to 23 848 an increase of 65 per cent. in the decade.

15 It is scarcely worth while labouring this point. Even supposing that nine thousand and odd persons formerly styled *Shādas* have now preferred to return themselves as *Kshatriyas* this absolute number is far too small to affect the figures of the great *Shāda* community in these districts, where indeed increase is greater than in the *Shāda* caste as a whole (6·4 per cent.).

16 But while on the subject of these *Shādas* it may be well to consider for a moment a hint given by the census tables of 1891 which suggests that the caste is exposed to defections on another side.

17 In that year of 278 887 *Shādas* in the Tinnevely district 19 196 were returned as Christians as were 9 082 of 71 170 in Madura. Tinnevely as already noted in Chapter IV has been a particularly fruitful field for missionary enterprise and prominent among the people that have embraced the faith are undoubtedly the *Shādas*. Exact comparison is impossible both because of territorial changes and of abandonment of the attempt to ascertain the caste of converts to Christianity. But between 1891 and 1901 while the *Shādas* of Madura and Tinnevely increased by 8·3 per cent., Indian Christians increased by 10 per cent. Between 1901 and 1911 *Shādas* show an increase of slightly under 8 per cent. against an increase in Indian Christians of 15·5. Of the slight fall in *Shāda* increase an explanation may be found either in an increasing number of conversions among *Shādas* or in a gradual abandonment by those converted of the old caste name in favour of the general term *Indian Christian*.

18 In view of the zeal with which various sections of the community generally known as *Kshatriyas* urged an intangible and harmless claim to be considered *Vaishyas* it is somewhat surprising to find that the number of persons so returned has dwindled from 19 159 in 1901 to 6 042 in 1911 and that these six thousand persons are all found in Madras City while the number of *Kshatriyas* has risen from 428 188 to 498,295 or by 16 per cent. A theoretical explanation may be that the arguments addressed to me on the subject were concerned mainly with the place assigned to *Kshatriyas* in the social precedence table of 1901 and with certain remarks in the caste glossary considered by the members of the *Kshatriya* caste as derogatory rather than with the intangible difference between two abstract names. Satisfied that no attempt to estimate the social unimportance of any one would be made on the present occasion, the *Kshatriyas* may have ceased to trouble themselves about the matter and returned a name certainly of more current usage in

the Presidency. One more practical may be that the returns of Madras City were compiled by picked men, who were aware that the difference between *Kōmati* and *Vaiyya* was a subject of discussion, the larger staff, which dealt with the districts, in all probability regarded *Vaiyya* as an affected synonym for the more generally current term.

19 *Sūdras*, returned simply as such, we have already seen to be few in number. In practice it is not difficult to decide what is a present-day *Sūdra* in theory so much may be said, and has been said, as to whether the *Sūdra* of Madras in any sense identical with the *Sūdra* of "*Mianu*," that the question is better left alone.

20 Subsidiary table II shows the increase or decrease which has occurred during the decade in the strength of the main castes of the Presidency, and, so far as possible, exhibits similar figures for the ten years immediately preceding. Notes in column 7 of this table explain, or attempt to explain, the reasons for abnormal differences, and draw attention to different methods of grouping or separation observed at the last three enumerations.

21 Beyond observing that the reader interested in the fortunes of a particular caste can ascertain its numerical advancement or decline by simple reference to this table, I find little of interest to say on the figures, which it sets forth.

22 Taking a few typical castes throughout the Presidency, we find that *Vellalas*, the cultivators of the south, have increased by 6.6 per cent. the *Kapus* of the Telugu country have fared poorly with but 4 per cent. increase, while their fellow cultivators, the *Kanmas*, have added 16.6 per cent. to their numbers. A similar curious discrepancy is to be found among trading classes, *Kōmatas*, as already stated, having increased by 16 per cent., against the 3.2 per cent. of the *Baiyas*.

23 At the uttermost end of the scale Tamil *Paraiyans* have increased by 9.8 per cent., Telugu *Mālas* cum *Mādigas* by 7.3 per cent., while the Canarese *Holeyas* have decreased by 8 per cent. all round, and by 6.9 per cent. in South Canara.

24. The explanation of this latter decrease may lie in the fact that the *Holeyas* are rather a medley of low castes than one caste in particular, and many *Holeyas* of 1901 may now masquerade under different names. This assumption is rendered probable by the fact that in Part II of the present table XIII the minute detail of 1901 is not reproduced. In that year 45 caste names accounted for 672,225 of a total Hindu population of 914,163 in South Canara. The list has now been curtailed to 7, and includes 509,499 of the 949,427 Hindus in the district. All castes have been recorded in Part I of table XIII, but the figures quoted in the margin suggest the query, applicable in many other cases, whether castes, whose absolute numbers are so exceedingly small, and whose fluctuations in the short space of ten years are so incomprehensible, can have any real existence as separate entities.

Caste	1911	1901
Kichakāra	28	33
Killekyāta	1,310	337
Malyāra	130	279
Pānāra	258	381
Strānita	255	1,409

25 The enormous strength of the Tamil *Paraiyans*, (their men constitute about one-seventh of the Tamil-speaking population of the Presidency), gives food for reflection in these present days. Sympathy with the sufferings of depressed Behemoth is in the air, much mission-to-the-depressed-classes work is on foot. But what if in India as elsewhere, Behemoth grow suddenly conscious of his sufferings and direct rude efforts to the amending of his lot? Telugu Behemoth is equally cumbersome, but his *Māla* head and *Mādiga* tail pull different ways, till he sees the error of his ways he is not likely to emerge from his present wallow.

26 For a curious illustration of this *Māla-Mādiga* antagonism I am indebted to Mr H. R. Birdswell, I.C.S. It relates to "*Chindlu* dancing"—a practice which prevails in the Kōilkuntla and Nandyāl divisions of Kurnool, and in the Immālamulugu taluk of Cuddapah.

27 The dance is performed by *Mddiga* and its main object, or certainly its main result, seems to be to infuriate the *Mdas* to the pitch of frenzy. The music for the dance is played on a particular species of tom tom called "*tappeti*," a large round instrument with the skin only on one side. This instrument is also used for the playing of "*Kolara*" music, to which no one takes exception while the mere playing of *Chindka* music is sufficient to cause trouble.

28 The dance consists in the adoption of a number of attitudes, which, Mr. Bardswell says, must be seen to be appreciated, accompanied by the waving of a cloth and the brandishing of a stick which probably represents a sword. The origin of the dance and the reason for its offensiveness are alike uncertain but Mr. Bardswell thinks that it originated in the celebration by the *Mddiga* of the rape of a *Mda* girl from the *Mdlapet* by one of their number. The *Mdas* endeavoured to rescue the girl but the ravisher beat them off with his sword, (now represented by the stick) and carried off in triumph the girl, and a cloth which he snatched from one of the pursuers.

29 Another interesting feature of the whole performance is that, outside the *Mda* and *Mddiga* communities, there are certain *Chindka* and *antichindka* groups. The latter group includes *Konaka*, *Gadlas*, *Baliyas*, *Vanpals* and in general all who follow the "Chetti religion" (see p. 154), which appears to be broadly speaking Saivism. Chief among the "*antichindka*" are the *Kapas* but Mr. Bardswell supposes that all connected, in a popular sense with Vaishnavism and Saivism respectively support or oppose the performance. It can of course have no real connection with these forms of religion the *Drakmas* who represent philosophic Hinduism, decline as one would expect to associate themselves in any way with the exhibition.

30 An opinion indirectly expressed by another community on the relative positions of *Mda* and *Mddiga* is interesting. A *Chenchu* strongly objects to being called either a *Mda* or a *Mddiga* but of two evils he much prefers the former.

31 The unwieldy proportions of the first part of table XIII are considerably modified in Part II where only those castes or tribes are entered which include one per mille of the Presidency population and where existence of a caste in a particular district is not noticed unless the members of such caste amount to more than one per mille of the district population.

32. Adopting a useful if unscientific system of linguistic and religious division, we are left with 36 Tamil, 40 Telugu, 5 Malayalam, 12 Canarese and 11 Oriya, castes 9 castes of "other Madras languages" 6 Muhammadan tribes and one body of Indian Christians "these comprising all but an unappreciable minority of the people of Madras."

33 The list may be reduced still further. Taking a district from each natural division we find that 3 Tamil castes 26 Telugu, 1 Canarese, 10 Oriya and 8 "other" castes account for 1,488,050 of the total Hindu and "Animistic" population (1863 034) of Ganjam 1 Tamil 25 Telugu 3 Canarese, and 8 "other" castes for 746 889 out of 722,446 in Oddupah in Chingleput, a district divided between Telugus and Tamils, 31 Tamil castes, 20 Telugu castes, one Canarese, and one "other" caste include 1 503 139 of 1 543 601 Hindus and Animists of 2,141 196 Hindus in Tanjore, 28 Tamil, 10 Telugu, and 4 "other" castes comprise 2,092 833. Sub-division is still easier in Malabar where 1 459 303 Hindus out of 2 008 082 are included in but five castes.

34. In the light of these figures it is worth while considering whether much of what now is talked about as caste distinction, may not be but the social and racial differences observable in every country and between groups of countries overlaid in India with a veneer of semi religious tradition, to which last foreign observers have for the most part confined their attention.

35 Every self respecting caste, it is true, can trace its proper and exclusive descent to some philoprogenitive God or Rishi just as in Ireland there are few pretenders to respectability unconnected with ancient Milesian kings. In the

wilds of North Arcot, at some place of which I have forgotten the name, I held converse with an ancient *Kuravan*. In a curious jargon, compounded of Tamil and Telugu, he related to me the descent of his caste from somebody or something, that landed from an impossible boat on the shores of a highly improbable sea. At Srivaikuntam in Tinnevely are found one of the oddest peoples in the world,—a tribe of *Vellalas* who live within the circle of a lofty mud wall, and deny admittance to strangers. They carry female seclusion beyond the limits of insanity, then women not being allowed to leave the houses in which they are born, much less go abroad within their fort. They are provided with incontestable proofs of their difference from everybody else, and they presented me with a printed history of themselves.

36 The happy result of their peculiarities can be seen by a consideration of a few detailed figures. The community numbers 52 males and 12 women. Of these 42 women 17 are widows, and, not being allowed to remarry, are useless for the purposes of increase. Of 18 married women at least 6 are past child-bearing age, seven unmarried women are aged 15 years or under. Of 52 men 18 are married, and 20, unmarried or widowed between the ages of 20 and 50, obviously cannot find brides within the community. The hopes of the continued existence of this people rest then on 12 married women and 7 unmarried girls, but, considering the fact that 16 married women had between them only 8 children in the last decade, these hopes cannot be considered particularly bright.

37 In reality my ancient *Kuravan* did not differ particularly from other bad old men of my acquaintance. He stole, but excused himself on the grounds that he only stole trifles such as fowls and grain, which were necessary for his support. He did not care for regular work, finding it much pleasanter to wander from village to village and see the world, he disliked jail, whither he had been a few times, on the quaint grounds that there one had always to answer the calls of nature at the same place. The Srivaikuntam *Vellalas* are probably the descendants of some old poligar and his retainers, who, having rendered themselves locally unpopular, built a fort and held on to their lives inside it. The kingly ancestors of Ireland were described with a measure of probability by an Irish Judge now deceased as a people who "roamed the boglands without a garment to cover their latter ends."

38 Or, in other words, the objection of the cultured *Bráhmaṇ* to intermarry or "interdine" with the rude if estimable *Kapu*, is not at bottom much more or much less strange than the prejudices, which in England debar the duke and his tenant-farmer from the intimate enjoyment of each other's society. Again, if Tamil and Telugu castes are more or less irrevocably distinct, despite the fact that, in point of social status and occupation, they are resolvable into complementary groups, it may be observed that similar differences are common in Europe between groups identical in status and occupation, but dis severed by the accidents of distance, language, and race. The Tamil cobbler is distinguished from his Telugu fellow-craftsman, in point of language, and by the fact that distance or a rule renders intercourse difficult, intermarriage and exchange of hospitality are almost as uncommon between the English cobbler and the French *savetier*. Higher up in the social scale we may at times light on a sub-conscious element of racial distinction or indeed antagonism, its clash with active personal inclination has been treated finely by a recent French writer. This last element of difference is especially helpful at the point at which the analogy appears to break down—namely when we observe that castes ascribed to one language are often spread through territories where another prevails, and yet keep themselves apart. It is curious, for example, to observe how, in the Ceded Districts the Tamil and the Telugu, born in the same place, and living in perfect unity, have at bottom a certain dim and desirable hostility to each other, how even the southern *Maharajan* of the Presidency talks the same language as the northern *prince* prays with him, eats with him, at times intermarries with his family, and yet remains slightly apart. An amusing instance of acquired "racial antagonism" can at times be noticed in the case of Europeans domiciled in different parts of India.

39 Of obscure difference or antagonism no better illustration can be found than that which once prevailed and which still faintly survives, between right-hand and left-hand castes. Utterly senseless to European eyes, this distinction was, according to one of my informants, of sufficiently vital import to account for the slaughter of thousands in the neighbourhood of Porto Novo and Oudaloro some seventy or eighty years ago. The fact of its existence is noted by early writers such as Sonnerat, Dubois and Buchanan but to explain its why and wherefore from information available is little less difficult than it would be to educe a reason for the struggles of the Guelphs and the Ghibellines from a perusal of Browning's *Sordello*.

40 A theory has been propounded that this distinction is the survival of exogamous grouping precedent to the institution of the caste system. But exogamous principle will hardly account for scenes of frenzied bloodshed, which it needed the strong rule of the British Government to suppress; and such accounts as I have been able to procure point rather to some underlying idea of social, racial or religious difference.

41 In his "*Perspective of the Scientific Study of the Hindu Law*" Mr J H Nelson has put forward an explanation which assumes an ancient and sharply marked distinction between the artificers of the country and the agricultural mercantile and other classes. In proof thereof he quotes the *Matsyasastra* that

King Vijaya, who landed on the day of the death of Buddha sent an embassy to Madura, which brought back a princess with 100 female attendants a train of men of eighteen different classes, and also five different classes of workmen." The number eighteen is significant, inasmuch as in later days a petition dealing with the existence of the quarrel though not with its causes, was presented to the Government of Madras by the eighteen sorts of people of the right-hand castes of Chennapatnam." An element of religious exacerbation is then introduced by the supposition that the eighteen sorts of the right hand accepted the spiritual supremacy of the *Brāhmins* which the artificers principally the goldsmiths, ironsmiths, copper-smiths, carpenters and masons denied as, in theory at least, they still do.

42 Mr Chokkalingam Pillai, who has written to me at length concerning the havoc caused by this dispute in olden days places its origin more simply in a dispute as to the place of honour in temples or shrines where the old inhabitants of the peninsula, then too divided into functional groups conducted their worship. The cause of the dispute was soon forgotten the dispute itself waxed hotter and hotter with accessions and defections to and from either side. His explanation, if simple, is not necessarily untrue history affords many instances, especially where religion has been in even remote question, of disputes as absurd with consequences as direful.

43 But the division is passing we may hope into the limbo of things forgotten. It emerges at times in amusing form among the *Pallars* and *Ohakkilipans* of Trichinopoly where women and men belong to different *kānds* and contention waxing high leads to strikes, such as depicted in those comedies of Aristophanes which are not as a rule recommended for school use.

TRIBES—(1) ANIMISTIC.

44. In this chapter's attempt to treat of the Animistic tribes of the Presidency the place of honour is due to the following account of the *Gadabas* of Vizagapatam Agency furnished to me by Mr O A. Henderson, I O S.

45. The most interesting of these peoples to my mind are the Munda stock, generally known in the Jeypore Agency as *Gadabas*. They are clearly divided into three tribes, the *Bonds Porja*, the *Gatāb* (or *Bodo Gadaba*) and the *Peranga Gadaba*. I arrange them in the order of seniority as they appear to me. They cannot be mistaken the Mongoloid cast of countenance is at times very marked this being the case, as I have noticed, rather more often among the women than

among the men, at least among the younger men. The typical old hill man's face, as once described to me, was exemplified in the Nuk of our village near Koraput, who was a *Jhodia Porja*. The face is flat and an obliquity of the eye is traceable, the hair on the face is rather scanty, the stature is short and build sturdy.

46 "The *Bonda Porja*, so-called, I take to be the most primitive. But if the general theory of the advance of these peoples from the north is sound, they would have been the farthest and most southerly outpost of the stock. They live on or below the range of Ghâts, which divides the 3,000-foot plateau from Malkangiri taluk, that is to say on the edge of the Kori country, and a most remote unvisited part of the world it is. They have been so secluded for years and generations by the circumstances of their tract of country, that I do not think I am wrong in believing them to be the most primitive and authentic remains of the Munda stock that we have. Their customs and clothing in many ways suggest that they are at a stage which the better known *Gadabas* of the upland taluks passed some time ago. Their language also as compared with the *Gutôb* bears this out in some small ways. The two vocabularies are obviously of the same stock of speech, and nearly related, but the *Gutôb* is the more developed.

47 "Clothing is to my mind a crucial test. The *Bonda Porja* tabu, which prevents their women clothing themselves above the waist, is well known. They supply the very patent deficiency by a mass of brass and bead necklaces, and by large heavy circular collars of brass, often of great weight. I sent my specimens to the Museum. These collars are locally made, and are jointed at one side, with a male and female clasp at the other end, which is secured by a bit of string or fibre. The loin cloth is extremely exiguous. In fact in fully developed woman it does not meet round the hips. It is half suspended from a string, and shifted round the body to meet the exigencies of the moment. They shave their heads from early childhood, and tie round them a fillet of palmyra, or a string with olive shells or little scarlet seeds on it. Compare the familiar *Bodo Gadaba* (*Gutôb*) found in villages on the main road near Koraput. The women's clothing is distinctly in two parts, a kilt and an upper cloth. A little observation and reflection would, I think, convince any one that the adoption of the *upper* cloth is comparatively a recent matter. In the first place the cloths are separate, the upper cloth is not a continuation of the lower or kilt, and is not twisted over the bust, but simply knotted on one shoulder. In the second place these *Gadaba* women are not inordinately shy about showing their breasts, e.g., when suckling children, and will often do so unconcernedly even in a European's presence. On one occasion, riding past, I saw a *Gadaba* woman coming from a wash. She had only got the kilt on, and the upper part of her body was quite bare—a contrast to the way in which the local Oriya woman contrives to conceal herself as far as possible when bathing. Another point in favour of this belief is that the *Parauka* women though they retain their tribal cloth for the kilt, have not adopted, as the *Gadaba* have done almost universally, a cloth of the same make for their upper garment, but wear an ordinary white, or would-be white, cloth on the shoulders. All three, I am convinced, till comparatively recently were unclothed above the waist, and among the remote *Bonda Porjas* the custom has persisted, backed by a pretty strong tabu, which however curious as it may appear does not extend to the life indoors where they are permitted to cover themselves completely. The fillet of the *Bondas* is common among the *Gutôb*, but the latter have ceased (on my theory) to shave their heads. The *Gutôb* 'bustle' is unknown to the *Bondas*, why I do not know, neither is it the fashion among the *Paraukas*, because 'God did not give it to us in the beginning of things' or words to that effect."

48 "Here I insert my protest against the use of the word '*Porja*' or '*Poroya*' in any scientific account of these peoples. The word is simply the Oriya for one of the Sanskrit '*praja*' as '*prajâ*' is the Oriya for '*prajâ*'. The difficulty in pronouncing the double consonant '*pr*' is shown in the fact that the word

poraj an oath, is invariably pronounced *porajao* at least in Jyepore. The word *Porja* is thus explained etymologically. Its meaning is subject that is the people overcome by the conqueror, Oriyá and reduced to the position of tenants, though most probably they had held their own land (as the Ganjam *Khonds* have almost always done), previous to his advent. The word now means no more than *rayat*. To take *Porja* as a generic term, and assign to it the spoken *Boula Peagu Jhulia* etc., as done at times is to make confusion worse confounded and scientifically as effective as to make a generic class of *rayats* and sub-divide them into *Kápu rayats* *Váldia rayats* *Oriyá rayats* and so on.

49 I pass to the so-called *Ikdo* (*la laba*, familiar to any one who has stopped in the neighbourhood of Sombhiguda. Their name for themselves is *Guláb*—a fact of which I may be the first discoverer. And I believe in default of a better explanation that it is the origin of the name *Ga laba* by which this people is generally known. The word *bodo* is of course Oriyá for big. Their women's distinctive dress has been partly described above in reference to the *Bouda Porjas*. The striped pattern and the rather gay colours of the cloths, make them conspicuous. There is some account of a tribal custom compelling the women to weave their own cloths before marriage which is, I daresay true enough. Then there is the bustle of which I sent a specimen bought off the lady's body to the Museum. Its origin is not quite certain it is to make them strong. I was told perhaps a child bearing charm, or more probably a simple artificial sexual attraction to increase the apparent size of the buttocks for which purpose it has not been entirely unknown in Europe at certain periods.

50 "The third distinctive section the *Parraga*, I was always disposed to regard as rather inferior and possibly more mixed than the *Bodo Gadaba* strain. But I discovered from Professor Ramamurti that their language is nearly akin to the *Savara* while on the other hand it has clear affinities with the language of the *Boudas* and of the *Guláb* though it is not so nearly related to either as they are to each other. I think these people may be regarded as an offshoot of the *Savaras* rather than as *Gadabas* though being like the *Gadabas* in appearance and probably in some of their customs, and by no means dissimilar in language, they have got the latter name in Jyepore. Their women may be distinguished by the wearing of a fibre-cloth kilt different in pattern from that of the *Guláb* in that it consists primarily of thin coloured stripes on a white or dingy white background. The *Guláb* cloth is broadly striped in various colours. The scanty *Bouda* cloth was till very recently of a uniform brown, this being I believe the natural colour of the fibre-thread. At the present day such simplicity is rare, and the cloth is coloured in narrow vertical or transverse stripes with coloured cottons.

51. The *Oldro Gadaba*, so-called are a mystery to me. In the first place their women are outwardly indistinguishable from the *Guláb* with whom in some places they live. In fact a *Guláb* told me that they could not be distinguished which was fairly conclusive. At the same time *oldr* in the *Gadaba* tongue, means a leaf. It suggests possibilities of the clothing of these people having been extremely primitive at no very recent date. I hazard a theory that, coming into the sphere of *Gadaba* influence at a time when they themselves were clothed only with the unmanufactured produce of the jungle they adopted the dress of a civilization higher than their own but not before they had earned the name they now bear as a nick name. This depends on the meaning of the word *oldr* and I am quite aware of the danger of anthropological theories based on linguistics. But it may serve as a working hypothesis to explain the curious fact that these people, entirely assimilated to the Munda stock in dress are by all tests, of Dravidian speech. If my theory be admitted even as a hypothesis, it needs only further to suppose that the assimilation took place before the Oriyá conquest and that the name *Gadaba* with the characteristic nick name prefixed, survived under the Oriyá domination. The *Oldro* probably would not have been displeased at being ranked with the tribe they had so faithfully imitated and it is a fact that *Guláb* and *Parraga* have a certain tendency to look down upon the *Oldro* thus suggesting that the latter are not regarded as true *Gadabas*.

52 "The *Jhodias*, called and calling themselves *Porjas*, are to be found in abundance in the neighbourhood of Koraput and Jeyapore. They have no distinctive language at present in use. But this is no proof that they have not had one, and a skilled Oriyá scholar might find out from their dialect of Oriyá that they are entitled to separate recognition, by traces of affinities to the Munda or the Dravidian group. It would be a difficult matter, inasmuch they have always been near the centre of such civilization as the country affords, and are an industrious agricultural population, not at present off the beaten track, or concealed in the jungle. Their women have a distinctive dress, and a particularly neat one too. They wear white cloths, with a corise or crimson border, neatly arranged in a fashion of their own so as to cover the upper part of the body and both shoulders completely. Their cloth is continuous and reaches to the knee. The women are of curiously short stature, but with wonderfully developed calves. The lower leg is frequently tattooed from the knee to the ankle, and so closely as to give the appearance almost of a stocking. Their 'dancing' is the best that I saw in the Agency, but the villages near Koraput have considerable practice, as they are always dancing as a show for European visitors. The men have certainly traces of a Mongolian cast of countenance, and on the whole I should be inclined to place these *Jhodias* with the Munda group, but they would be a branch very superior to the *Gadabas* if this is so.

53 "I note one error, as I take it, perpetuated in Thurston's 'Tribes and Castes'. He refers to the peculiar *Gadaba* custom of placing swings with spiked seats outside their temples, on which the *pújári* swings in a sort of ecstasy, and feels no pain, by virtue of the power of the goddess that is in him. I can only say that by my experience such swings are commonest in the Naurangpur taluk, where, with the exception of an isolated and rather degraded settlement in Naurangpur town, (that is to say at the extreme southern boundary of the taluk), there are no *Gadabas*. At any rate it is absurd to ascribe this spiky swing to the *Gadabas* alone, when it and similar practices are known to be quite common in many other pseudo-Hindu cults.

54 "As to the religion and customs of the *Gadabas* and their kind I can say practically nothing. I have tried to find out, but the people are very reticent, and cannot, or will not, say more than that the important events of life are the occasion for a family, tribal, or village, feed and drink. At the same time both *Bonda* and *Gutb* have a belief in and a name for, the spirits of the departed (*sayire* or *se'airai*), who seem, according to their ideas, to exercise some beneficent influence on the crops. There are also gods and goddesses of the jungle. I should say that they are or were purely Animists, however the *Gutb* may have been Hinduised externally. Their position in the scale of caste is peculiar, I am certain that there are degrees of pollution among them, and that they are not all lumped together as untouchables. The *Domb*, *Ghasi*, *Haldi* and *Ohachudi* are the lowest of the low, as far as my knowledge goes. But of these things they will not talk readily. I know that some of them have most elaborate mythologies and cosmic beliefs, but they never confided in me to any great extent. The *Bondas* certainly practise village exogamy, the well-known 'marriage pit' is still an institution among them, though they do not talk much about it, and will, I feel sure, deny all knowledge of it, if asked point-blank. I asked questions about birth, marriage, and death, but was never able to get any convincing answers. This is after all no new thing. First-hand research in these matters is always exposed to this difficulty. Some enquirers have not always the scientific honesty to admit it, or to allow for the possible vagaries of an interpreter.

55 Abandoning detail for the moment it may be suggested that a consideration of more useful, though of less curious interest arises in respect to the hill tribes in general. The manner in which they do not dress, the dialect in which they make themselves incomprehensible—these are largely their own affair. But could definite or approximately definite information on the subject be obtained, it would be of practical value to learn how far the hill tribesman, widely different from the Hindu of the plains however he be regarded, suffers or benefits by the gradual opening

up of his country and inroad of the more sophisticated trader and settler. This question which at times suggested itself to me when I lived among the *Khonds* of the Ganjam Agency was raised in 1910 by Mr Cammidge who suggested that statistics should be compiled for the villages of the Gôdâvarî Agency showing not merely the number of Hindus Muhammadans Christians and Animists in each village but rather the number of genuine hill men there found.

56 The suggestion was not acted upon and for certain reasons is one of doubtful practicability in connection with an ordinary census. It would first be necessary to get an accurate list of castes and tribes considered to be "hill-men" then special and detailed instructions would be needed for the enumerators, who, in these wild tracts are difficult to find and not, as a rule among the most competent of their class. Were these difficulties overcome special sortings and the printing of special tables would be necessary for all of which work funds were not on this occasion immediately at hand. In a thorough investigation of the subject it would be necessary to add enquiries regarding alienation of land, indebtedness of the hill men to traders from the plains, values of produce in the plains markets and prices paid therefor to the cultivator in the hills increase or diminution in the consumption of intoxicants and sundry other points—work for which the ordinary census enumerator certainly has not enough time and probably does not possess sufficient intelligence. If the matter is not taken up beforehand as a special enquiry my successor in 1921 with the problem thus early placed before him may find a means to its solution.

57 This however by the way. Returning to tribes in particular *Khonds* and *Pdons* people written well nigh to death, exhibit fluctuations during the last

Tribe	Decennial increase.		
	1901-11.	1891	1901
<i>Khond</i>	12.1	—	—
<i>Pdons</i>	16.5	—	—

two decades which suggest that at some enumeration there has been considerable confusion in their respect. It is unlikely that after losing 3 per cent. of their numbers between 1891 and 1901

the *Khonds* should increase by 12.1 per cent. during the last decade or that the increase of the *Pdons* should diminish from 33.8 per cent. between 1891 and 1901 to 16.5 between 1901 and 1911. A high rate of increase among the *Khonds* Father Vulliez, who knows the people intimately considers improbable on account of their antenatal promiscuity which leads in his opinion to a low natality of children, frequent abortion female sterility and the spread of venereal disease. Moreover the general prosperity of this people is not likely to be furthered by drunkenness, which the Collector of Ganjam considers to have increased of late years but at the same time both he and Father Vulliez agree that some signs of improvement in this respect are becoming manifest, following restrictions introduced in the number of shops licensed for the sale of drink.

58. *Savaras* to whose affairs some space has been devoted in the chapter

Tribe.	Rate of increase per cent.	Women per 1,000 men.
<i>Savara</i>	1.5	1,038
<i>Khond</i>	12.1	1,011
<i>Pdons</i>	16.5	1,001

dealing with religion present no feature of interest save a consistently slow rate of increase. As in the case of *Brdwangs* it is somewhat curious to note that the rate of increase in the last mentioned

three tribes is more or less in inverse proportion to the number of women

59 The *Tôdas* of the Nilgiri hills, according to table XIII part I number 748 their real number is in all probability some 50 less.

60 At the date fixed for the general enumeration (March 10th) it was unlikely that the *Tôdas* would be found in the *wands* where they as a rule, reside their custom at such season being to scatter with their herds of buffaloes through the pastures on the Kundabs. A special enumeration was accordingly held on December 15 1911 when 363 males and 293 females were enumerated. The remaining 72 *Tôdas* of table XIII, part I were found here and there at the general enumeration and, from the similarity of the schedule entries on either occasion, it is probable that nearly all, if not all, of these latter *Tôdas* represent cases of double enumeration

Observation of this fact may serve to some extent as an explanation of the strange rise and fall in the numbers of this people, which is shown by the figures, quoted in the margin, of the last four enumerations.

Year	Tôda population		
	Total	Males	Females
1911	676	383	293
1901 ..	805	451	354
1891	739	427	312
1881	676		

In view of the fact that most persons with an intimate knowledge of the Tôdas consider that they have long been a dying people, their increase from 1881 to 1901 is strange, and renders inexplicable their sudden set-back in 1911. Of the various hypotheses propounded in explanation by far the most credible is that of double enumeration escaping notice on previous occasions, although

it must be admitted that this assumption involves another—namely, that a great many really existent Tôdas were left out of account at the census of 1881.

61 It is worth while to examine present Tôda statistics in some detail, the basis of examination will be the schedules of their special enumeration.

62 Tôdas aged 0-10, or the survivors of those born in the last decade, number 128, 74 being boys, and 54 girls. Male Tôdas at present aged 20-50 are 188, women aged 15-40 number 110. Assuming that there were during the period 1901-1911 125 couples at the reproductive period of life, 128 surviving children represents a low rate of healthy natality.

63 Mr Gordon Hadfield, who probably knows more about the Tôdas than any one now living, tells me that the race as a whole is so rotten with syphilis that miscarriages are extremely frequent, while children actually born are in many cases horribly diseased, and die off like flies. It has been suggested that immorality is only prevalent among the Tôdas who live on the outskirts of Ootacamund, with its large servant and cooly population, and that those of the outlying country are in the main decent folk. But in fact there are few Tôdas save in the vicinity of Ootacamund. There are 12 in Gûdalur taluk, and 105 in Coonoor taluk. Of 559 in Ootacamund taluk 83 are within the limits of Ootacamund village. 154 are at Shólur, and 192 at Nanjund, both within easy reach of the town.

64 To their misfortunes drink, opium, and poverty may contribute. Of the 676 Tôdas 561 depend on buffalo grazing for a livelihood. There are 33 coolies, and 9 beggars. Buffalo grazing is a failing stay. murrain some years back wrought havoc with the herds. For the buffalo products, such as milk, ghee, and cheese, the Tôdas obtain advances from traders. the money they squander in drink, and have to repay it in kind at ruinous rates.

65 It has been customary, I understand, for the Badagas at harvest time to pay a grain tribute to the Tôdas. The Badagas themselves are frequently indebted to traders, and are moreover to a considerable extent abandoning cultivation for the more secure, and, in the Nilgiris, more profitable pursuit of daily labour. There is therefore less grain to go round.

66 It is questionable whether anything is likely to arrest the decay of this curious tribe. Separate registration of their births and deaths, as distinguished from those of Hindus, would at least afford a basis for closer investigation of the causes of decay. Prohibition of the sale of liquor to Tôdas, and compulsory removal of their huts from the neighbourhood of the town to the open country, are remedies drastic, but possibly not impracticable in dealing with a mere handful of people.

67 The sudden appearance of some 60,000 additional Animists in the Nellore district has been explained in Chapter IV. Although in certain respects to caste, dress, etc., the people in question, the Yimlas, conform somewhat to Hindu usage, their classification as Animists is probably not incorrect. "Hinduism" in the popular sense, and "Animism" are vague and widely comprehensive terms.

68 Like most primitive people the Yimlas have no particular inclination towards settled work. Cultivation does not appeal to him, while he is a hunter,

to eat he will not work driven by the pinch of hunger he will collect and sell firewood, watch crops hunt or fish in fact do anything not too monotonously irksome and laborious. He cares little for education despite some theosophical attempts in Nellore town to educate his children and finds a simple relaxation in singing and dancing to the accompaniment of a drum.

69 The *Ydaddi* marriage is, as one would expect, a somewhat free and easy affair. In contrast to Hindu practice it is generally arranged by the inclination of the contracting parties, and as readily dissolved at the caprice of either.

70 A certain social difference exists between sections of the community founded on the nice point of eating or not eating refuse. The opposing sections do not eat together even food other than the questionable dish nor do they intermarry.

71 Mr Quadir Navas Khan late Collector of Nellore to whom I am indebted for my information in regard to this tribe considers that except in *Srīharikōta*, where they are still extremely backward, the *Ydaddis* are, on the whole improving, though the rate of progress is very slow and that they possess one commendable virtue—they are not a drinking class.

72. There is an old saw *testationis ponderantur non numerantur*. Without indefinite space time and industry all of which facilities I lack, it would be impossible to go *seriatim* through the "animistic tribes" of the Presidency. It is questionable whether to do so would serve any useful purpose. From a few examples the general position of these peoples in to-day's economy of the Presidency can be learned and, as already observed in paragraphs 55 *supra*, of most present interest in this regard is the question whether their temperament social customs, religious ideas as now formed are such as to admit of their absorption into the higher civilization that is undoubtedly extending towards them or whether as in the melancholy case of the *Tēlas* the necessary loss of primitive virtues will be counterbalanced only by the acquisition of more sophisticated vice.

TRIBES—(2) MUHAMMADAN *

73 The distinction drawn at the census between Muhammadan tribes is anything but satisfactory particularly in regard to the general division into *Sayyads* *Pathāns* *Moghals* and *Shēiks*.

74. *Sayyads* as the term "Children of Fatima" commonly applied to them denotes, are supposed to be the descendants of Fatima, daughter of the Prophet and as such they not unnaturally enjoy a certain degree of respect and consideration among their fellow believers. But unfortunately material inducements occasionally proved too potent for the veracity of the faithful, with the result that, in Southern India, many calling themselves *Sayyads* have really no claim to such title. The old Nawabs of the Carnatic, themselves *Shēiks* treated *Sayyads*, it is said, with peculiar consideration and assigned wet lands as *mans* for the support of these poverty stricken saints. The natural outcome was a plentiful crop of impostors even to this day a delicate insult may be conveyed to a *Sayyad* by calling him *من جی ی پد* (*paddy field Sayyad*). The well known Persian couplet, "I was a *Shēik* in the first year in the second I became a *Pathān* if provisions sell cheap this year I shall be a *Sayyad*" testifies to the reliance that can be placed in these tribal distinctions in modern days. A *Shēik* servant in a rich *Sayyad* family occasionally assumes the title of *Sayyad* as a mark of respect to his patron, or calls his children *Sayyads* the *Edrullahs* of Tinnevely it is said, style children born on Friday *Friday Sayyads*.

75 *Pathāns* are descendants of Khans a *Sirdar* of Ghor who embraced Islam during the life-time of the Prophet, and assumed the name of *Abdur Rashid*.

*For much of my information regarding Muhammadanism and Muhammadan tribes I am indebted to Mr. Khaja Alihar Hussain, Dewan of the Bangalore State, and to his brother Dr. Khaj Muhammad Hussain.

From him sprung Bori, Jano, Umer, and Timmer, to whom, and to whose immediate offspring, some families in Kurnool, Cuddapah, Gólavari, etc., still trace back their genealogy, and in proof thereof affix to their names the name of their remote ancestor, (thus *Janozi*, *Ahzi*, or *Timmerzi*) Such people keep strictly to themselves they will not intermarry with *Sheiks* or *Moghals*, whom they consider beneath them, and are somewhat averse to marriage with *Sayyads*, whom they consider above them. But these families are comparatively few, throughout the greater part of the Presidency the '*Pathan* in the street' will stare blankly, if asked to what '*zi*' he belongs.

76 *Moghals* are of two kinds, (a) descendants of the early central Asiatic invaders, and (b) domiciled Iranians. The first class have become completely Indianized, and intermarry freely with their fellow believers, from whom they are indistinguishable save by the characteristic prefix or affix, "*Mirza*" or "*Baig*," to their names. The second community have held themselves apart, intermarriage even with their fellow *Moghals* in India, owing to difference in social custom and method of living, is rare. Some of these domiciled Iranian *Moghals* are to be found in certain streets of Madras, where they chiefly occupy themselves with trade in indigo. I do not know if they are found elsewhere, unless there be some such families on the west coast.

77 *Sheiks* trace their origin to the first Arabic converts to Islam, and the term can also be used with some connotation of religious authority. Nasikh has a verse "When a friend offers wine why should I refuse? I am no *Sheik* nor Saint," and Hafiz tells, "My *Sheik* said drink no wine. I said I do not lend an ear to every ass." As applied now to the Muhammadans of Southern India the term has little precise meaning. A Hindu or Christian convert becomes a *Sheik*, many *Hududulas* assume the title. The stern unbending *Pathans* referred to in paragraph 73 look down on all such, calling them in derision *baas*, a sort of fresh water crab or fish, which begins to decay immediately it is taken out of water.

78 *Mappillas*, (the name is probably derived from the Tamil மதுரை bridegroom), are confined to the West Coast, and constitute practically the entire Muhammadan population of Malabar. Descended from Arabs, who visited Malabar for trade and formed connections with the women of the place, they are an active bustling community in worldly matters, although, judging from their percentage of literacy (56 per 1,000), polite learning appear to have for them even still fewer attractions than for their fellow believers throughout the Presidency. To their ignorance of Urdu allusion has already been made, in their social ceremonies the use of the tom-tom, and the distribution of betel are strongly reminiscent of Hindunism. More striking still, is a survival or adoption of Hindu custom, is the marumkattiyam form of succession obtaining among the *Mappillas* of North Malabar, and generally throughout the district in respect of religious *stanams*. Their zeal for the propagation of their faith is undoubted, if the means employed to that end are at times somewhat quaint. A correspondent remarks that women employed as maid servants in *Mappilla* houses, often join their master's faith, "when their master has made it difficult for them to return to their own community."

79 *Marakkayars*, (the word is generally taken to mean "boatmen"), and *Jenuqans*, (said to be derived from *Sonagam*, the Tamil equivalent for Arabia), are descendants of Arab colonists on the eastern coast. They are chiefly found in Tinnevely and Tanjore. *Marakkayars* number only 2,161 as against 1,651 in 1901, the decrease being in all probability due to a greater or less accuracy of enumeration, *Jenuqans* with 8,780 as against 8,016 have remained practically stationary.

80 *Ibbat*, a term which some authorities consider should only be used of the coast settlers of Arabic descent, is now a name loosely applied to all Tamil-speaking Muhammadans. Part II of table XIII shows them as inhabiting in the main the Tamil country, although in appreciable number (31,000) are found in Malabar where they constitute three-fourths of the non-Mappilla Muhammadans. A deep

of 1.2 per cent. *Labbais* in the decade is explained, in all probability with tolerable correctness, by the supposition that many of them have preferred the more distinctively Muhammadan classification of *Shaik* and thus aided an increase of 18.5 per cent. in this latter section between 1901 and 1911.

81. *Radvallans* (Cavaliers) were not classified separately at this census or at either of its immediate predecessors. Converted from Hinduism by the persuasion of Saints whose names and honours survive to this day such as the Nathad Vah of Trichunopoly Saiyad Ibrahim Shaid of Érvádi, Sha-ul Hamed of Nágore or by the more pointed arguments of a ruler (it is for example related of the *Valldampillas Edvullans* of Madura that they were *Maravars* and *Kallanthiloves*, who sentenced to lose their hands for picking and stealing, "preferred to become Muhammadans") they are an active thriving community found in the Tamil districts of Madura, Tinnevely, Coimbatore, North Arcot and the Nilgiris. In the latter district it must be admitted, their business enterprise and their large-minded views on morality have at times elicited somewhat marked judicial comment.

82. Reference has already been made to a hint as to racial descent afforded by profession of allegiance to a particular Imam. The author of *South Indian Muslims* observes that the teachings of Abu Hanifa, who lived in Irak between the Tigris and Euphrates spread naturally towards the north and east, the other two directions being bounded by sand and sea. Thus the *Turkomans*, *Afghans* and *Central Asian Muslims* in fact all races which came to India by the north west passage were of the Hanafite school of law. The fact that *Méppillas*, *Jénagans* and *Marakkdvars* belong to the Shafi sect confirms theory as to their descent from Arabs, who as a rule are Shafis.

RACE.

83. On the subject of race there is little to be said. In the chapters dealing with marriage and religion it has been suggested that many of the apparent inconsistencies of Hinduism are due to attempts to combine the religious beliefs of two races at widely different stages of intellectual development, and that certain marriage customs apparently ill advised sprang from the desire of the higher race to avoid intermixture with the lower.

84. Although *Bráhmans* and non-*Bráhmans* still to some extent remain apart time has obliterated much of their salient and external difference. Their present intermixture has been forcibly depicted by Mr J. H. Nelson as follows: Are the million and odd *Bráhmans* of the Madras Province, many of whom are as dark skinned and puny as *Paraiyans* *Bráhmans* pure and undefiled true descendants of the white-faced warriors who first overran and in a sense civilized the north of India? I for one cannot believe that they are such.

85. Trace of Mongolian descent afforded by blue markings on the lower parts of children was a subject proposed for enquiry. The matter is one for expert knowledge and opportunity and unfortunately the quest failed to stir the imagination of the Madras doctors. Among the *Gadabas* of Jeypore were noted some Mongolian traits but observation, as may be seen, was made *a fronte* rather than *a posteriore*.

86. Of somewhat more practical interest is the fate of the mixed Anglo-Indian

Year.	Anglo-Indians.	
	Males.	Females.
1911	12,861	12,373
1901	12,737	12,473
1901	12,167	12,533

race wherein the marginal figures show a steady decline throughout the period covered by the last three enumerations. To those interested in the poorer classes of the community decline may not come as a surprise whatever hard things may be said of his shiftlessness and incapacity the poverty-stricken Anglo-Indian is confronted with the grim fact that a body with the needs of European blood will not thrive on the wages that maintain an Indian and that, granting his intellectual capacity to be but equal to that of his Indian competitor he must be crowded out of the field wherein he might hope for employment.

87 The decline is chiefly noticeable in Madras city and in Malabar. In Madras

Year	Anglo-Indians			
	Madras City		Malabar	
	Males	Females	Males	Females
1911	1,914	5,412	1,594	1,800
1901	5,305	5,913	1,800	2,105
1891	5,973	6,261	1,366	2,097

city, it may be observed, the community is liable to somewhat artificial defections and accretions. In prosperous circumstances the pure European is at times of somewhat dusky hue, while his brother at the bottom of the scale often relies solely on his manner of dress for his differentiation from the Indian. In Malabar, where, I understand, it is not

unusual for the long-domiciled Anglo-Indian to merge in the native community, the decline is statistical rather than real, being due to the separation of Malabar and Anjengo on this occasion. Anglo-Indian figures in South Canara show some curious fluctuations. A turnover from "Portuguese" to "Anglo-Indian" at the last enumeration occurred to me

Anglo-Indians in South Canara

Year	Males	Females
1911	140	172
1901	76	77
1891	122	84

as a possible explanation, but examination of previous figures lent no support to the idea.

FORMATION OF SUB-CASTES

88 Distinction of castes is an obvious matter, the tendency that splits a caste into innumerable *sub-castes*, which some observers consider to represent the only true castes, deserves mention.

89 That the tendency exists is proved by its results seen in Sir H. A. Stuart's elaborate appendices to the census tables of 1891, and *passim* in Mr Thurston's "*Castes and Tribes of Southern India*." I have found no new grain of sand that I could venture to add to the mountain of information therein contained. My contribution to the subject can only take the form of some suggested reasons for a fact, of which the existence is beyond doubt.

90 Difference is not constituted by its effects, nor by belief in the ultimate effect of such difference as exists. Roman Catholic differs from a Protestant, but the intrinsic difference is not constituted by the mutual belief of the one, that the other is more or less on the broad path, liberal from conservative, but not because of the scepticism shared by either as to the other's honesty. Distinguishing the sub-divisions of a main caste *A* by the letters *a, b, c, d*, etc., one may say that *X* belonging to *A* (*a*) does not differ from *Y* belonging to *A* (*b*), because their families refuse to intermarry and "interdine," rather they refrain from these social amenities, because they differ.

91 Taking first the difference of religious, or better, philosophic belief, the difference between the monism of Sankara and the dualism of Madhva is as wide as that between heaven and earth, between pole and pole.

92 Midway between the schools of Sankara and Madhva come the followers of Rāmamuṇi. Their doctrine possessing some elements in common with each of the other two, a greater catholicity and tolerance might be expected to prevail among the *Vaishnavas*; it is therefore in accordance with the topsy-turvy nature of human affairs that exclusiveness should be the badge of all their tribe.

93 That persons holding widely divergent religious views should express their theological difference by refusal of each other's society may seem at first quite strange, a Hindu writer thus exclaims: "It is really unaccountable that differences of views in matters philosophical should have so great an effect on the Hindu community." Social customs as to crystallize in varying set forms, so on only "all adapted to one another as to defy all attempts for the cementation of the entire community." And a Brahmin friend writing to me with special reference to this philosophical division in a particular district observes: "They (the three classes) differ in social habits, in the manner of wearing their cloths, in

the mode of adorning their foreheads in their fashion of speech in ceremonial observances, such as temple festivals household fasts and feasts; in other ways even as to the form of household utensils. At the same time despite these differences they possess certain features of resemblance—all men wear the sacred thread the private prayers offered up thrice daily are substantially the same the Vedic ceremonies, monthly and annual are performed on the same principles.

94 But difference in India manifests itself in this particular form and in truth, such Indian unsociability is not really much greater than that which prevails in Western countries between Protestant and Roman Catholic, Episcopalian and Non-conformist, etc. Certainly in Southern and Northern Ireland the avoidance of intermarriage and a tacit disinclination to exchange hospitality are scarcely less noticeable among the members of the two prevailing forms of the Christian religion than among the Indian classes of which mention has been made.

95 The question of theological difference disposed of arises that of race to which some reference has been made elsewhere. Difference of mother tongue difference of social custom originally induced by climate and locality are so obvious that the linguistic division of *Brāhmins* (and of other castes) stands fairly justified as representative of a racial difference. Nowhere can the persistence of this racial difference find a better illustration than in the sharp distinction prevailing in Malabar between *Vambudri Brāhmins*, the indigenous *Brāhmins* *Pattar Brāhmins* who are East Coast immigrants, and are still regarded as such although their period of residence may reach back to prehistoric days and *Embrudri Brāhmins*, who are of Tulu or Canarese origin.

96 But now arise differences much more puzzling, which find expression in the refusal of intermarriage though not of commensality *et vice versa*.

97 *Sūdras* or at any rate those of whom my informant treats, are divided for matrimonial purposes into certain mutually exclusive sub-classes, of which the following will serve as examples—

- (1) *Brihacharanam*—a sub-class again subdivided into various sub-groups according to locality *e.g.* *Kaml andikkam Malaindik, Gatsarpattin* etc.
- (2) *Ashtasahasram*—again subdivided.
- (3) *Vadama*—with sub-groups *ladaddam, Cheladavam*, etc.
- (4) *Vēthma*—sub-divided into (a) those of a particular eighteen villages (b) others.
- (5) *Kanjazār*
- (6) *Kēnya*

98 In the formation of these groups a predominating influence is doubtless that of locality to which reference will be made in treating of other castes. It is also possible that this extreme endogamy is an offspring of exogamy instituted on sound eugenic principles but of which the original purpose has been entirely forgotten.

99 At the present day intermarriage between sub-groups of the same sub-class is not invariably avoided nor is such occurrence necessarily followed by social ostracism. But marriage between different sub-classes (*e.g.* *Vadama* and *Brihacharanam*) does not as yet seem to be permissible.

100 Among *Vaishnavas*, the apparently comprehensible distinction between *Tengala* and *Vadagala* is not a bar to matrimony but to supplement this deficiency distinctions exist, which appear to confound even those affected by them. A convert to *Vaishnavism* for example cannot find a bride among the long-established followers of his new faith another is rejected because he is not sufficiently pure—"whatever that may mean" observes a *Sūdra* critic.

101 Of the difference which finds its expression in relation to food, a *Vaishnav* informant cites his own puzzling case, wherein his mother and mother-in-law partake of food cooked by his wife, while neither will touch a meal prepared by the other.

102 Inasmuch as those affected by these distinctions cannot account for them, I can venture no explanation of their origin

103 Among *De-ashtas* (followers of Madhva), *Telugu* does not marry with *Marathi*, nor, in Canara, *Savavrat* with *Konkani*, wherein we can trace racial difference. Otherwise I have not obtained information as to the existence of clean cut groups, but from a *De-ashta* I learn that locality exercises in his community almost as potent a sundering influence as elsewhere

104 Abandoning *Brahmans* for the present, we may glance at the subject in relation to some of the great *non-Brahman* (Dravidian) castes of Southern India. Here the potent causes of sub caste formation are, I should say, (a) difference of locality, (b) difference of occupation. But before considering these influences the question may be viewed from another standpoint. Of this view, indeed, the result is to a certain extent a reflection striking at the general theory which we are endeavouring to elucidate

105 The custom of the country, and especially of foreigners resident therein, is to use caste names of such all embracing nature as to be practically meaningless. Few caste names are better known than *Vellala*, but at the beginning of this chapter allusion has been made to the well nigh innumerable sub castes into which the *Vellalas* are divided. From enquiries made of intelligent and educated *Vellalas*, it would appear to me that the cause of this apparent sub-division lies, not in a fissiparous tendency existing in a definite *Vellala* community, but rather in the general application of a quasi-social term to a number of communities, which have little or no connection one with the other. A Western parallel might be the use of the terms "farmer" and "working man," all farmers and all working men have, it is true, certain points in common, but for practical purposes their divisions are so great as to admit of their separation into a myriad of practically unconnected sub-divisions

106 The terms *Pillai* and *Mudaliyar*, which, as already observed, were not recognized as caste names because of their frequent adoption by persons of very varying degree, are the favourite affixes of the *Vellalas*. In favour of their recognition it must be admitted that these terms, for all their indefiniteness to a foreigner, have a very definite signification to those who employ them, and are used with a definite connotation in many old records and documents. I enquired of two *Vellalas* of my acquaintance, of whom one styled himself *Mudaliyar*, the other *Pillai*, what was the difference between them which forbade them to eat together or to intermarry. They replied that the question should rather be what was the similarity which would allow them to do so. The fact that both were *Vellalas*, they appeared to regard as of as little significance as the fact that both were Government servants.

107 A chain of reasoning somewhat similar might be applied to the case of the *Nayars*, who in Malabar number some 388 thousand persons. Their divisions, sub-castes, clan, etc., have been enumerated and described by Messrs. Logan, Fawcett, Thurston and others, the reason for these sub-divisions would appear to be that assigned in the Census Report of 1891 by Sir H. A. Stuart, who suggests that a definite *Nayar* community did not break up into a number of mutually exclusive social groups, but rather that numerous communities, between whom no tie or similarity existed, in course of time adopted a general social designation, which has little more precise and definite meaning than the term *Nayar*.

108 A further illustration of this theory can be found in the matter of the *Chettis*, a caste numbering, according to table XIII, over 300,000 souls. But this all is assumed by traders generally, who may have little or nothing in common beyond the fact of being engaged in trade. Mr. Thurston enumerates some 25 distinct castes or classes possessing distinct caste or occupational *upatti*, whose trading members are wont to style themselves *Chettis*. In Europe we learn the term calls up to mind the *Naffziger Chetis*, the great Indian bankers of the south, whose headquarters are in the Tirupattur and Dharmapattanam divisions of the Sivagangai and Ramanad Zamindari. Yet strange to say, "gentlemen of the cloth" may be apt to affect to doubt the "*Chettis*" of the great money markets of the East.

109 In respect of occupation, however the banking of the *Aditukkal Chetti* is sufficiently distinguishable and distinctive of its followers, from the retailing of the more general *Chetti*. To illustrate the difference arising from difference of locality Mr Thurston instances several sections of Madura *Chettis* whose characteristic names in most cases import locality of origin and have little or no direct connection with their social peculiarities.

110 *Chettis* are widespread but *Vedars* are definitely associated with Malabar. The local difference between North and South Malabar is definitely marked and North Malabar sub-divisions of *Vedars* as a rule rank higher than the corresponding divisions in the South. The sub-divisions of the North Malabar *Vedars* which appear to have a certain local origin are amazingly complicated they are described in the Gazetteer of the Malabar district—a work available for those who seek further information on this matter.

111 *Taragan* (broker) *Vedars* of Angadipuram, claiming descent from a high family of Travancore, differ from the *Taragan Vedars* of Pálghat, who for purposes of marriage are confined to their own caste while some consider *Taragan Vedars* generally to be of different local origin to the Malabar *Vedars* properly so called.

112 Of *Baliyas* and *Kapus* I have made some enquiries on this matter. Here too locality and occupation are put forward as the main causes of sub-caste difference. The difference may find expression in refusal of intermarriage or of commensality or of both. A *Baliya* correspondent from the Deccan quotes the names of sundry sub-divisions of the caste to be found in the Northern Circars observing that he considers himself distinct from such people inasmuch as he has never had, and probably never will have occasion to mix with them. Another from the Northern Circars puts the case in a more concrete form when describing to me a visit to Madras City where he met a fellow *Baliya*, and was by him invited to a meal. "Theoretically" said my informant, "he would be host was an undoubted *Baliya* practically he came from a different part of the country, and I felt that we differed. In India this difference finds expression in refusal to eat together—so I refused the invitation."

113 A *Kapu* of the Poddakanti sub-class I found about to undertake a very considerable journey in search of a wife for his son. Asked why the *Kapus* of the neighbourhood, of whom there were a many would not serve his purpose, he replied that he belonged to a sub-group of his sub-class whose members traced their origin back to a particular locality and among such his son must marry. It is interesting to note that there were about him certain families of suitable descent, but they had broken the strict letter of the endogamous law and intermarried in their sub-class without regard to sub-group therefore this strict purist would have none of them. It may be suggested that local difference with the present improved facilities of communication should no longer carry any great weight. But in the first place those affected by this difference are frequently not in a position to avail themselves, whether from inclination or necessity of opportunities for travel secondly a difference obliterated in practice will frequently persist in theory. This latter fact is still more marked in occupational sub-grouping persons being still differentiated in accordance with professions which they no longer exercise.

114 Such sub-caste difference due to the actual following of different avocations is easily intelligible. As an illustration may be recalled the five occupational groups of the *Kasundlans* of which the goldsmiths, especially in towns, have as a rule ceased to intermarry with the blacksmiths. Among the trading *Baliyas* are the *Ralla Baliyas* (traders in precious stones) *Gadala Baliyas* (traders in bangles) *Gonala Baliyas* (manufacturers of or traders in gunny cloth) these three eat with one another but will not intermarry and will neither eat with, nor marry with, the *Pusala Baliyas* who are supposed to travel about the country selling beads.

115 It is said that caste sub-division is at times due to the adoption of a degrading occupation by a section of the main caste. The statement is doubtless true to a certain extent, although a doubt is permissible as to whether any considerable

section of mankind has ever deliberately adopted a profession considered by it degrading. The adoption has probably been dictated by force of circumstances; as an illustration thereof may be instanced the cases of the *Veluttedans*, a sub-division of the *Nayars*, and the *Kurutians*, a sub-division of the *Veluttedans* who have sunk in the social scale, the first by undertaking the work of washermen the second that of barbers. A still more curious instance is found in relation to *Brahmans*, among whom those who follow the ecclesiastical calling, described in subsidiary table I to this chapter as the traditional occupation of the community, are held in somewhat small social esteem. This anomaly, and the apparent contradiction of the table just mentioned by subsidiary table VIII to Chapter XII, may be explained by the fact that, if the word 'priesthood' be used in its European sense, the *Brahman* is not traditionally a priest, but rather he possesses inherently certain priestly attributes and capacities, of which the regular exercise as a profession, and for a livelihood, is regarded as undignified.

116 But it is probable that the converse of the proposition is more generally true, and that social differentiation is more often due to the relinquishment of a lowly profession for another of better repute. An illustration is afforded by the *Kammalans* of Malabar, among whom those who have abandoned the smith's profession in general for the particular branch of the copper-smith are considered to rank above their fellows. Tradition associates the *Shanans* with toddy-tapping, but a *Shanan*, with whom I conversed on the subject asserted vehemently to me the superiority of his section of the community, which had abandoned toddy-drawing for agriculture. A similar and entirely natural tendency can be observed in other Indian castes, as well as throughout European society.

117 One more factor in this evolution may be noticed. When all is said and done, the ambition of every Southern Indian, as one of my Indian correspondents puts it, is to be mistaken for a *Brahman*, or to be told that he resembles a *Brahman*. A society originally homogeneous tends therefore to become disintegrated according to the degree in which its members adopt *Brahmanical* usages. The pity of the matter is that in lieu of emulation of *Brahman* culture and refinement, imitation as a rule takes the form in a lifeless adoption of such social customs as infant marriage, irrevocable widowhood, the purchase of bridegrooms, against all of which educated *Brahman* opinion is now lifting up its voice, of abstinence from meat, which is a mere matter of personal inclination, of assumed superiority and exclusiveness, which are the failings rather than the virtues of the *Brahmans*.

CASTE GOVERNMENT

118 A foreigner observing Indian life, lived in its self-imposed fetters of caste regulation, is apt to exaggerate the potency of those trammels in curtailing individual freedom. Actions, that to a foreigner indicate but a blind uncomfortable bondage to unreasonable and inconvenient social laws, may seem both natural and advantageous to one reared in the environment of such laws.

119 Although remembrance of this fact will frequently suggest a general explanation for some action otherwise inexplicable, it is becoming clear that in modern times there are certain omissions and commissions, which recommend themselves in theory to the orthodox adherent of the caste system, but from which he refrains, at least ostensibly, from a fear of certain unpleasant accruing consequences.

120 Such consequences must have a cause, penalties, save for offences against Carlyle's "Eternal Verities," do not usually inflict themselves. It is a matter of considerable interest to discover the agency through which punishment for an act, not in the general acceptance of the word, moral or immoral, can be inflicted, or the tribunal before which an act of contrition and expiation can be made.

121 It is a common phrase to speak of a man being 'out-casted'. But who 'out-casts' him and how is it done? At whose hands does the modern Hindu, learned in the *Shâstras*, and the civil and criminal law bearing on duties, obligations, experience or apprehend unpleasant consequences arising from a pariah's, for strain of apparel, or forbidden meats and drinks?

122. The enquiry is also interesting as bearing on the question already discussed in some of its aspects, as to whether the caste system is breaking down or extending its influence. It is frequently asserted that the facilities afforded to orangutans of reaction by the extension of roads and railways have infused new life into the dry bones of orthodoxy in South India. In proof of this assertion is quoted an increasing or at least non-diminishing rigidity of prejudices against inter-caste hospitality and inter-caste marriage. But, granting that restriction here remain unalterably rigid, although the truth of the statement in regard to "inter-dining" is certainly open to question I have offered a suggestion in paragraph 38 that a certain exclusiveness in these matters is neither unreasonable in theory nor inconvenient in practice.

123. It has been pointed out to me by an Indian gentleman that the last few years, and especially the occasion of the present census have witnessed an extraordinary revival of the caste spirit in certain aspects. For numerous castes "*sabhas*" have sprung up, each keen to assert the dignity of the social group which it represents.

124. But assertion of the dignity of a class differs from a detailed and fussy interference with the actions of an individual and the praiseworthy efforts of these modern associations seem, on the whole to tend rather in the former direction. This point is emphasized by a writer on the *Kdpas* of Vellore, who states that in the pursuit of the economic aggrandizement and wealth these people care but little for caste rules and caste offences or that, in other words, offences of the individual committed within caste are ignored attention being focussed on actions in relation to other social groups, which tend to impair the solidarity of the *Kdpas* community.

125. I circulated through every district a series of questions as to the existence, constitution, and procedure of caste tribunals the decisions thereon arrived at and the degree of respect paid to such decisions. My thanks for interesting and valuable communications are due to many gentlemen whose names would form a list too long for detailed mention.

126. Most of my informants agree in thinking that among the better educated or rather more modernised sections of the population the formal caste tribunal with its pains and penalties for individual actions unlikely to affect the community survives only as an ineffectual tradition. The writer of an elaborate note on the caste government of the *Kanawdians* a community generally accredited with orthodoxy concludes thus. Much of what I have written is out-of-date tradition, "and not an affair of common knowledge. In several villages, where I sent for members of the community and asked them for information, a stupid stare was all I got. At P where some came forward as officials of the caste tribunal, they had to compare notes before they could answer my questions. Enquiries of educated and respectable members of the caste even in Madras, were "productive of no result. A writer on the *Vellalas* observes. No such "recognized caste tribunal exists now so far as I know if one does exist, its "authority is very little respected. Caste judgment now amounts to nothing "more than popular and informal opinion of a man's conduct."

127. Most striking of all is the consensus of testimony that in the very citadel of orthodoxy where the trammels of individual action should most survive, there they are found most lacking. There are few things that the high-caste Indian may not do and retain his caste so long as he remains loyal to the strange (at least in European opinion) system of exclusiveness, devised to keep the outer world from entering within the pale of his community. The "caste man" of modern days exchanges his *dhobi* and *angyasttram* for coat and trousers, crops his luxuriant topknot, dilutes his soda, preserves a discreet incognito as to the nature of his food and its cooking modestly refrains from dunning the cars of Heaven with a superfluity of prayers and the withers of orthodox society remain unwrung. But he must not as yet trample down the sacred fence by a marriage outside his particular fold or create a possibility of such trampling by postponing the marriage of his daughter to an age when natural feeling might clash rudely

with abstract principles. One curious attempt in this direction I have encountered in the case of a *Brahman*, who married, or at any rate cohabited with, a non-*Brahman* woman. Being a rich man and influential man he succeeded in getting the "thread ceremony" of their son performed by a *Brahman* priest, and, although this son has not been recognized as a *Brahman*, it does not appear that the father suffered any particular inconveniences in consequence of his remarkable act.

128 Such pains and penalties as may be incurred represent rather the tacit verdict of the society amid which the offender lives, than the explicit sentence of a particular authority. Among the Tamil *Smartas*, I am informed, the presiding authority is the *Guru* of Sringeri, but his function is rather to enlighten his "flock in spiritual matters, than to interfere in their every-day social organization. I have met a *Guru* of greatest nominal import among Telugu *Brahmans*, but his responsible advisers admitted some qualms as to the practical deference that would be paid by society to the fiat of a thirteen-year-old child, and philosophically observed that loss of positive power was counterbalanced by the zest which risk added to its exercise.

129 Excommunication then for a *Brahman* can only mean the avoidance of his society by other *Brahmans*. Such avoidance can have two sides, it was quaintly put to me once, when I enquired whether orthodox society had excommunicated X, a notorious heretic, that one might with perfect truth say that X has excommunicated orthodox society. The effectiveness of a social verdict must depend largely on the grounds on which it is based, and the power of society to enforce such verdict. Thus Y ate beef, and drank forbidden liquors, to the scandal of the orthodox, but Y knew the law of libel, and his wealth gave assurance of the aid of trustworthy witnesses. So society bided its time till the occasion of an annual ceremony slipped Y's memory, when the voice of outraged religious opinion could be heard. Whatever inconveniences I experienced thereby in his life-time I do not know, but his obsequies were a discomfortable matter, inasmuch as no bearers could be found to take his corpse to the burning-ground.

130 P, of rigid and minute orthodoxy, simply made himself a nuisance to his neighbours. On the occasion of a death in his house *Brahmans* excommunicated him, practically if not in theory, by refusing to attend the funeral ceremonies. P secured absolution by apology, and an undertaking to amend his churlish ways.

131 Q in pursuit of wealth crossed the sea. Having attained it, he found on his return a many candidates for the hand of his daughter. As but one could be chosen, the rejected suitors were fain to excommunicate him. But Q, by sagacious bribery, formed a society which excommunicated the excommunicators, and reconciliation followed a drawn battle.

132 Even on the marriage question, where the exclusiveness of the community is not endangered by union with an outsider, caste feeling appears to be losing the power of effective expression. *Brahmanism* does not unduly put itself about to damn the attendants at a "virgin-widow" marriage, especially if they be rich and influential. Occasionally one hears of a postponement of marriage to something like a reasonable age, a trustworthy informant tells me of a curious case where a *Brahman* put away his wife, re-married her, and with her remains in caste.

133 And in a particular case where the existence of a formal governing body is admitted, the writer remarks that the very fact of this formal existence renders caste government a mockery, the caste authorities being mere puppets in the hands of wealthy tradesmen or professional men.

134 Among the higher castes, therefore, the present position of caste government seems to be as follows —

The formal caste tribunal has disappeared. If in a few cases it survives, and attempts to exercise some function, it is little more than a puppet show working in obedience to the pulling of unseen wires.

A caste-verdict is merely the informal opinion of the society, amid which a particular person lives.

Such opinion will not as a rule be expressed on actions which concern merely the individual doing them, but only on actions likely to affect the society of which he forms a part.

The effectiveness of such opinion depends very largely on the position and influence of the individual affected.

135 Among the lower castes the caste tribunal appears to be a more living organization and one whose decisions have in themselves a certain possibility of enforcement. Of this there may be one or two fairly obvious explanations.

136 The southern outcast lacks the toleration that education gives for him the smallest infringement of age-old custom is no light matter his inappreciation of foreign courts, which transact their business in a form and frequently in a language which he does not understand renders the maintenance of his home-made tribunal for him a matter of every-day necessity. Furthermore such accounts as I have received of caste government in the stratum of society suggest that here the tribunal is really representative of or in fact a meeting of all persons directly interested in the ordering of a small community its decisions deriving weight from the fact that they represent a verdict of the society amid which the individual affected must get through his life, in most cases without the possibility of change, and with which he must needs be in practical communion.

137 Corroboration of the view that the caste tribunal is concerned rather with the interests of a society than with the delinquencies of an individual is derived from another observed fact which indeed contradicts to some extent the view expressed in the preceding paragraph. In many cases the ultimate adjudication rests with an authority socially unconcerned with the individuals for whom he adjudicates but for whose propriety of conduct as a social group, his temporal position as the lord of the soil, even though such be now but a memory or quasi-ecclesiastical superiority may be supposed to render him in a degree responsible.

138 Thus amongst the *Vambidars* of part of South Malabar the Rāja of Cochin, a *Kakshya* is the final authority in caste questions the Ambadi Kōvilagam is the ultimate head of the *Tiyas* community in the same district and the *Adyar* overlord of the *Idam* is commonly a member of the committee which deal with caste offences among *Tiyas* and *Kavimilans*.

139 Of the *Odiyas* of Goomsur taluk (Ganjām) I learn that, while they possess their own grand inquisitor living at Peshabundi in the Vishnachattram Mutta, the local zamindar appears to be a person of considerable influence in caste questions, in some cases an appeal lying to him from the decision of the caste tribunal. Among the *Dombis* of Vizagapatam the caste headman is appointed by the local zamindar at whose will the appointment is terminable. In the deliberations of the Kurnool *Kapus* the opinion of the Rāja of Gudval is reported to carry or to have once carried, considerable weight.

140 From North Arcot I have received a report of a *Kapus* caste council interesting inasmuch as it was held or the attempt was made to hold it under the presidency of a *Vaishnava Brahman*. The lowly *Mālas* of the Ceded Districts are said to acknowledge a *Bhija* as their supreme caste authority—a position recalling the headmanship of a *Kaccaras* among the Tamil *Parayaras*.

141 Again so far as I have been able to learn by written and personal enquiries, an adverse verdict in respect of caste passed on an individual does not necessarily operate to his prejudice in his relations with members of other castes. A parallel may be found in the verdicts of modern professional tribunals, which may declare a person guilty of infamous or improper conduct with respect to his profession and its members without conveying any reflection on the propriety of his conduct as a member of general society.

142 From a large number of reports I have selected the following few cases for detailed mention. But, in descending from generalities to particulars a word of caution is necessary. When a caste is fairly wide-spread, it by no means follows that caste procedure in one district is identical with, or even resembles, that existing in another district.

153 Among *Bilgas*, called abusively by the *Kapus* "*Kalala mudi*," or per-son troubled about caste, headmen called *Chettis* take cognizance of such matters: a sexual relation within prohibited degrees, sexual relation with a person of right-hand caste, beating or being beaten with a shoe, spitting on or being spit on by,

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a caste man But despite the opinion of the *Kāpas* all my informants agree in thinking that here too the authority of the caste tribunal is waning if it has not already waned

154 *Mālas* (classed by a high caste writer with other *Sādras*"), are reported by a Guntūr writer to possess a high degree of caste organization Each village has its standing *panchayat* which is subordinate to a representative assembly of the *paṣas* while above all is the headman a *Baryc* by caste The parallel case of the Tamil *Paraiyans* has already been noted.

155 Inseparably connected with *Mālas* by ties of mutual aversion are the *Mādigas* These latter possess a formal caste tribunal mostly occupied with *Māla* on *Mādiga* relations and immoralities. Yet two species of offence with which the tribunal deals are curious namely false accusation of a caste offence, and unjustifiable claim to social superiority

156 In contrast to the Tamil *Kamudians* their Telugu brethren, the *Kamudals* possess a fairly rigorous caste organization. Each village is said to have a committee of five to ten members, nominated by common consent, and permanent. This *panchayat* communicates with a district committee At the summit of the community is a high priest living at Badvel and known as "*Sarasvati Pitām*." Under him are subordinate local authorities such as the "*Gāyatrī Pitām*" who resides near Bangalore Succession to these posts is governed by appointment by a predecessor

157 In Guntūr there is a district committee for caste affairs. Important original questions are sent up to this body which sometimes gives its decision at head-quarters, and sometimes sends a member to a village. Appeals lie from the village tribunal to this committee and thence to the *Pitām*.

158 **TAMIL CASTES—Pallis**—For an elaborate report on this caste, I am indebted to a Muhammadan informant

159 The chief authority of the caste is *Srinai Mahācūṭṭham Indiran Brāhṃa Vāṣṇiyarāmaṃ Kāṭalrīṣi M hāmaddāyāṃ Rāṭra dīmāḍāndilipālī Chakrasarī Sāmipayṭṭi Sri Agilakontakōḍi Brāhṃaṣāṇāṇayṭṭa Srinai Kulendai Amāda Sāṇu* whose awful authority resides in the Bhavāni taluk of Coimbatore district. Second in the hierarchy comes the "*Sēnathipālī*" followed at a respectable distance by the "*Mahādādīḍa*" No. 1 is named by his predecessor No 2 is hereditary as also No 3 unless failure of the stock necessitates an election. The jurisdiction of Nos. 1 and 2 is practically universal that of No 3 confined to one or two taluks. Further down, each village which must contain at least five houses of the caste, has its "*Periyathāṇam*" elected by the villagers over whom his jurisdiction extends, and confirmed by the *māṇi* *nomini* *vūṭra*.

160 Complaint is made by a person aggrieved to the "*Periyathāṇam*," who, by means of a messenger (a low caste person) assembles a meeting It is characteristic of all fairly rigorous caste organizations that such messenger is no chance newbearer but a definite person generally not of high social position. In his judicial functions the "*Periyathāṇam*" is aided by a local assessor of respectability and his findings are circulated to all "*Periyathāṇams*" in the neighbourhood. A person who refuses to obey a decision is suspended from caste and if obdurate even after a final decision of the higher authorities, is excommunicated.

161. *Obnoxious cases*—A fined Rs. 1 for spitting on a man B "suspended for taking off his sacred thread. C outcasted for cohabiting with a *Paraiyan* woman.

162. In 1908 a case interesting inasmuch as it involved questions cognizable by a Court, was decided by a caste tribunal. X sold land to Y and executed a sale deed before the money was paid. Once possessed of this legal document Y would not pay the money due. Ordered to do so by the "*Periyathāṇam*" he refused whereupon X sought the aid of the ineffable name who ordered Y to pay with an addition of Rs. 31 fine for his dishonesty Y declined to obey and was totally excommunicated.

163 Yet here too reports have reached me that these old tribunals are losing their effectiveness, and that people resort more and more to ordinary courts of law.

164 *Vellalas*—Accounts of their caste organization vary from district to district. North Arcot reports it as practically dead; Salem gives a *Brahman* priest of Tiruchengod as exercising some authority, and states the following concrete case.

165 A complaint was made by some *Vellalas* that *P* (a widow) lived with a *Kosarian*. The widow, who had emigrated to Ceylon, was outside the jurisdiction of the *guru*, but her brothers were fined Rs. 80, and those who had used the same well as the widow, Rs. 200 between them.

166 From Madurai a report comes that *Vellalas* are willing to refer their differences for adjudication to any person—even a Muhammadin—in whom they have confidence.

167 *Kakkalan*—In one report a description is given of a somewhat elaborate caste machinery existing among this social group.

168 Each village possesses its *panchayat* and headman, elected by the villagers, and permanent when approved by the headman of the "*Nad*", (a committee chosen from some twenty villages), to which such village is affiliated. Of the *Nads*, that of Conjeevaram is supreme. An interesting point noted in this report is that trade offences are not dealt with by this caste committee, but that a common way of dealing with social offences is to stop a man from exercising his trade by placing a seal, (a cow-dung spot), on his loom.

169 *Kammalan*—Their system of caste government as described by one informant appears to be elaborate in theory, but, as already remarked, the writer is sceptical as to its real existence and authority in these days.

170 Each village has its *panchayat* presided over by a "*Nattanmai*." This latter post is usually hereditary, but removals and appointments, if need be, are made by the community. It is interesting to note that the caste *purôhit* is considered as the subordinate of the "*Nattanmai*," a trace of oriental Erasmianism. As to whether or not this *purôhit* is, or may be, a *Brahman*, authorities differ.

171 The "*Nattanmai*" convenes a meeting of the committee, and questions are decided by a majority, but the "*Nattanmai*" need not accept nor give effect to a decision, unless it is unanimous. Consequently, if the "*Nattanmai*" disagrees with the majority, he can generally make his views prevail by repeated adjournments and reconsiderations.

172 A curious tradition is given here of a relation between *Kammalan* and certain *Kômatas* called *Pillai Pundarais*, (those who enter as sons). A *Kômat* shroff of Hyderabad, sentenced to decapitation, was begged off by some *Kammalan*, and out of gratitude he dedicated himself and his family as slaves to his preserver. The arrangement was ratified by the then ruler, who engraved an agreement on a copper plate, and now each *Kammalan* householder pays one-half *pagoda* to his *Pillai Pundarai*, the idea being that a master should support his slave.

I—Castes classified according to their traditional occupations (1911).

(Strength shown in thousands.)

Group and caste.	Strength	Group and caste.	Strength	Group and caste.	Strength
1	2	3	4	5	6
Grand Total ..	41,878	Traders and pedlars—cont.		Earth, salt etc., workers and quarrymen.	739
Cultivators ..	8,449	Labour ..	403	Odde ..	400
Bast ..	125	Mappala ..	1,013	Uppara ..	116
Gande ..	121	Others ..	174	Others ..	74
Kannan ..	1,178	Carriers by pack animals ..	80	Village watchmen and	286
Kipa ..	3,579	Barbers ..	499	muslihs.	
Nattamias ..	163	Amblattan ..	213	Maniyas ..	67
Odde ..	101	Maerals ..	184	Metriks ..	181
Telara ..	409	Others ..	69	Others ..	48
Tellayan ..	145	Washermen ..	723	Sweepers ..	28
Vellala ..	3,634	Tamala ..	243	Military and dominant.	2,729
Others ..	913	Takkala ..	267	Ammudiyas ..	240
Field labourers ..	8,179	Others ..	94	Amblakiras ..	135
Cheruman ..	253	Wearers, carders and	1,099	Kallan ..	434
Kolaya ..	130	dryers.		Kabattiya ..	118
Mala ..	1,81	Idiyaga ..	257	Maravan ..	363
Pallan ..	906	Kakkalan ..	207	Kiyar ..	412
Pala ..	2,870	Pattakkalan ..	63	Kiam ..	103
Paraiyan ..	2,264	Mala ..	249	Velama ..	497
Others ..	318	Others ..	2,3	Others ..	124
Forest and hill tribes	1,367	Tanners ..	18	Artisans ..	909
Irala ..	104	Carpenters and masons.	303	Kammilam, Malayalam ..	108
Jakkam ..	82	Polars ..	233	Kammilam, Tamil ..	436
Kooda ..	344	Knappers ..	134	Kammala ..	226
Kooda Dora ..	90	Kannara ..	113	Others ..	18
Poraja ..	93	Kannara ..	113	Cotton cleaners ..	78
Savara ..	184	Others ..	64	Shepherds ..	2,019
Tandil ..	121	Blacksmiths ..	8	Odde ..	904
Others ..	238	Gold and silver smiths.	4	Idiyas ..	728
Grainers and dairymen.	33	Brass and copper smiths.	7	Karumban ..	144
Fishermen, boatmen and	214	Confectioners and grain	18	Kuraba ..	223
pollers.		partners.		Others ..	4
Idiya ..	426	Oil processors ..	343	Domestic servants ..	8
Others ..	288	Vaiyan ..	193	Beggars ..	178
Hunters and fowlers	464	Others ..	147	Tumblers and acrobats.	27
Vaiyan ..	279	Toddy drawers and dis-	2,289	Devil dancers, sorcerers	3
Others ..	125	tillers.		and physicians.	
Priests and devotees	1,862	Kilava ..	187	Non-Indian Asiatic races.	1,228
Brahman Cooroo ..	91	Channala ..	184	Palha ..	107
Brahman Oray ..	142	Idiya ..	261	Malyal ..	170
Brahman Tamil ..	400	Ilava ..	121	Sheth ..	363
Brahman Telaga ..	461	Shikala ..	643	Others ..	84
Brahman Others ..	113	Tiyas ..	640	Non-Asiatic races	27
Jangam ..	110	Others ..	230	Anglo-Indians ..	26
Others ..	141	Butchers ..	1	Indian-Christians	1,789
Temple servants ..	179	Leather workers ..	1,298	Titular names ..	11
Bards and astrologers	27	Chakkilayan ..	635	Territorial, Magistrate and	179
Writers ..	118	M Adiga ..	608	sectarian names.	
Mucklans, singers,	78	Others ..	21	Langiyas ..	124
dancers, imines and jug		Basket workers and mat	308	Others ..	86
glars.		makers.		Others ..	2
Traders and pedlars	1,496	Karavan ..	110		
Bakya ..	1,041	Yarabala ..	48		
Chetti ..	830	Others ..	110		
Kannali ..	494				

Tamil and Telaga carpenters who go by the name of Kammilam and Kammala are shown under Artisans. The figure under "Carpenters and masons" is therefore not complete.

II - Variation in caste, tribe, etc., since 1891

Caste, tribe or race	Persons (if omitted)			Percentage of variation increase (+), decrease (-)		Remarks
	1911	1901	1891	1901-1911	1891-1901	
Agamdasayan	350	318	290	+10.0	+7.3	
Ambalakiran	185	162	167	+14.0	-3.0	In 1891 a portion of these may have been grouped as Kallar
Ambattan	214	200	184	+6.5	+8.1	
Baliya	1041	1008	881	+13	+15.0	
Bant	120	119	110	+6.6	+7.8	
Bellava	157	143	125	+9.9	+13.4	
Bey	120	307	357	+7.2	+11.3	
Brahman—						
Canarese	94	94		+0.0		
Malayalam	19	19		+0.4		
Oriya	144	128	1133	+1.3	+4.1	In 1891 there was no linguistic classification
Tamil	480	416		+15.1		
Telugu	161	136		+5.7		
Others	113	106		+6.1		
Chakshivan	520	487	444	+8.1	+9.7	
Cleroman	25	53	200	+0.5	-2.7	For 1891 the figures include "Malayan"
Chetti	350	280	658	+21.0	-55.1	In 1891 probably the distinction between Chetti and Kottati was not clear
Devanga	287	270	220	+1.0	+22.2	Increase in 1891 due to a number of them in the three northern districts having been returned as Domb
Gamella	144	161	130	+1.8	+11.3	
Gauda	40	40		-1.1		
Gauda	122	103	162	+18.8	-1.7	Treated as one caste in 1891
Golla	901	800	790	+5.7	+5.3	
Holey	130	118	155	-8.0	-1.8	
Jaryan	777	691	164	+7.7	+4.7	
Idiga	201	231	155	+12.9	+49.7	In 1891 some of them are met with elsewhere as Indra
Iyuan	121	111	121	+0.0	-8.0	
Indian Christian	1168	900	830	+16.5	+18.0	
Irola	101	81	72	+16.3	+1.8	
Jangam	110	102	68	+7.8	+10.3	
Jatapu	91	76	82	+22.2	-7.3	
Kakolan	304	317	313	+0.0	+11.0	
Kallat	83					
Kallat		127	115	+6.7	+10.0	Treated as one caste in 1891
Kallat	53	80	410	+10.0	+18.4	
Kamaya	1120	74	800	+10.6	+14.5	
Malayalam—						
Malayalam	108	101		+1.8		
Tamil	53	17		+12.6	+1.0	No other classification
Kannada	272			+8.8	+1.0	
Kann	170	170	242	+1.0	+4.5	
Telugu	317		327	+1.1	-3.2	
Kallat	148	125		+12.5	+0.0	
Kallat	20	11		+1.0	+4.4	
Kallat	120	201	122	+7.1	+17.1	
Kallat	124	124	124	+11.0	-1.7	
Kallat	110	11		+1.0	+1.7	
Kallat	85	1		+1.7	+1.7	
Kallat	122	122	122	+1.0	+1.0	

II—Variation in caste tribe etc., since 1691—cont.

Caste, tribe or race.	Persons (000s omitted).			Percentage of variation (increase (+), decrease (-)).		Remarks.
	1911.	1901.	1891.	1901-1911.	1901-1891.	
	1	2	3	4	5	6
Kannan	142	129	29	+ 29	+ 79	
Labial	403	407	323	- 12	182	
Ulagival	134	134	108	- 28	279	
Nicku	609	742	861	70	102	
Nila	1,811	1,508	1,271	74	+ 28	
Nangula	184	104	154	119	71	
Nappala	1,023	912	823	121	109	
Nara, as	264	224	207	77	102	
Naribaka	152	176	189	-129	+104	The distinction bet. w. the two castes was not very clearly observed in 1891.
Natibiyana	87	66	24	229	919	
Nattamala	102	121	68	78	569	I 1891, most of them were returned as Udayan.
Ni ar	412	410	394	04	42	
Odde	220	208	201	104	81	
Odai	101	90	62	+ 22	24	
Pallan	606	522	502	49	29	
Palla	2,220	2,254	2,204	+104	68	
Paraiyan	2,204	2,122	2,022	+ 98	+ 88	
Patibala	107	94	100	+122	-122	
Patibikilam	92	67	72	+ 62	199	
Paroja	92	92	82	09	+120	
Rasa	102	107	68	- 28	202	I 1891, the Palla returned themselves under this name.
Saiyad	170	122	110	119	274	
Sala	222	222	210	100	+ 21	
Savara	122	122	122	+ 18	+ 09	
Shaima	612	602	522	84	124	
Shalk	802	787	619	+122	271	
Talaga	460	222	202	202	262	
Tiyana	540	578	542	102	+ 56	
Tottiyana	154	150	146	22	+ 22	
Takkala	227	260	227	+ 72	+101	
Uppara	112	110	101	27	+ 94	
Valaiyana	220	200	200	- 04	222	The Valaiyana of Padakkilalai State returned themselves as Pallan in 1891.
Vaiyana	192	171	122	122	117	
Vavada	212	209	220	160	- 27	
Volama	427	426	262	117	162	
Yallala	2,206	2,279	2,221	66	+ 71	
Yaladi	122	64	26	170	222	

CHAPTER XII—OCCUPATION

PART I (*J. C. Molony*)

NEXT to, or even surpassing in importance, a knowledge of the Presidency population is a knowledge of the ways in which such population finds the means of livelihood. Imperial table XV in its various parts, table XVI, and the subsidiary tables appended to this chapter, profess to supply such information on the subject as columns 9–11 of the enumeration schedules afforded.

2 The present arrangement of the information obtained differs materially from that employed at the census of 1901. Employment and means of livelihood, though grouped in various classes, orders, and sub-orders, were in the final resort represented then by 520 separate sorts of occupations, actual workers and dependents in each occupation were distinguished, and actual workers still further classified by sex, and according as they depended solely on the exercise of a particular occupation, or combined such occupation with the pursuit of agriculture.

3 The three distinctions last mentioned still persist, but the actual number of occupations has now been reduced to 169. These 169 occupations have been arranged in four "classes," and twelve "sub-classes," in accordance with a scheme devised by M. Bertillon to facilitate the international comparison of statistics.

4 The claim of one arrangement or of the other to preference will vary in accordance with the standpoint from which judgment is passed. Diminution of detail is certainly an advantage, the possibility of comparison between the statistics of Indian occupation and those of other countries, which M. Bertillon's scheme holds out, is at first sight attractive. On the other hand, it must be admitted that statistical comparison is not necessarily identical with practical, and that things cannot be made the same by affixing to them the same general name. It is possible to contrast the representation of "industry" by 5½ million persons in Madras with its numerical representation in France, but for the businessman the question must inevitably arise, whether the content of the term—the only matter of importance to him—is it all the same in the two countries. In particular, it may be queried whether a system of classification, devised for countries where exists a clear distinction between manufacture and trade, and where the processes of manufacture are highly specialized and sharply differentiated, is suitable for Southern India, where, to a very large extent, the native manufacturer (*e.g.*, goldsmith) carries through himself each separate process of manufacture, and then sells the finished product of his industry.

5 To a drawback inherent in change of classification system from census to census attention is invited by my collaborator, such change may very largely vitiate numerical comparison. For example different items of spinning and weaving, distinct in 1901, are now clubbed together, with the result that it is impossible to ascertain the *real* numerical expansion or contraction of these occupations between 1901 and 1911. Statistical comparison by proportional adjustment is, of course, possible, but of little practical value, inasmuch as it tacitly assumes the very promises in doubt—an identity of tendency throughout two decades.

6 *Sed hæc latetis*. A word as to the ground plan of this chapter may not be amiss.

7 Long before the order of table XV *et seq.* began to emerge from the chaos of the abstraction office, it was observed to me by a business man that very frequently census statistics and criticisms of industry and occupation are of little interest or importance to a practical man, inasmuch as mere statement of a numerical variation, without appreciation of the uncertainty of the actual figures, and without an expert knowledge of the causes which produce such variations, is of small value.

8 The justice of such criticism being self-evident, it was but natural to seek to remedy defect. To supplement a short note written by me on the census figures of Madras city Mr Alfred Chatterton contributed a chapter on the industries of the capital. He has with great kindness undertaken a similar task in relation to a wider area and his contribution which represents in fact an industrial survey of the Presidency by an expert forms the second section of this chapter.

9 So far as possible we have sought that one work should not overlap. I attempt to treat of the agriculture or agricultural population of the Presidency and of a few special points, such as occupations of women suggested by the statistics. Mr Chatterton confines himself to trade and industry.

10 Treatment of my allotted section is facilitated by the fact that here at least the principle of classification has remained unchanged landowners, cultivating and non-cultivating tenants similarly distinguished, and farm servants or agricultural labourers still constituting the bulk of the agricultural population. In table XV B, it is true a division of those dependent on the soil for a livelihood into "rent payers" and "rent receivers" is attempted but in regard to this Presidency it is of no great interest.

11 One small detail relating to the statistics of agricultural occupation may be explained. This is the description, at first sight nonsensical in table XV B of a certain number of the purely agricultural population as partially agriculturist. The explanation is that such description applies to men or women engaged in agriculture who carry on more than one species of agricultural occupation. Thus a zamindar in most cases a person who draws his chief income from the letting out of his land to others (non-cultivating landowner) frequently carries on a certain amount of cultivation on his own account and thus ranks in some degree also as a cultivating landowner. Similarly a cultivating tenant may possess other land of his own which he either cultivates himself or leases out for rent a farm labourer has frequently his own little plot, over which he is the master.

12. That agriculture is the mainstay of the Presidency as of India in general, is a fact so well known as hardly to need mention. Of a total population of 41 870 180 ordinary cultivation supports, whether as workers or dependents, 28 621 419 or 68.36 persons per 10 000. From this number for purposes of comparison with the figures of 1901 may be excluded 74,508 persons concerned with management of estates, rent collection etc. when the proportion of agriculturalists to the total population will be 6 818 per 10 000.

13 In 1901 there were dependent on agriculture 26 381 813 persons out of 38 623 066 or 6 831 per 10 000 of the total population.*

14 It is questionable whether the very slight movement indicated by these figures is sufficient to justify the drawing of any conclusion as to a decrease in the popularity or possibilities of agriculture. If on the one hand there can be no doubt that industrialism is in the air and that new fields for the employment of labour and capital are being opened up there are some considerations on the other side which it is well to bear in mind.

15 The first is the possibility to which attention has frequently been drawn elsewhere of inaccuracy in the census returns. In respect of employment there are two factors tending to error firstly the popularity or supposed "respectability" of agriculture secondly the heredity still associated with calling in India. A man will often give as his profession that followed by his ancestors, or that which custom assigns to his caste even though he may not actually exercise such calling himself. I can recall to mind a man who always spoke of himself and was spoken of as a barber although, as a matter of fact, he was a money lender doing a considerable business and in all probability never handled a razor for hire in his life. On the other hand an individual plying a calling not held in general esteem, should he have any connection however slight with agriculture, is apt to return agriculture as his principal occupation.

16 Furthermore, in this Presidency, the advancement of industry is bound up with the advancement of agriculture. The country provides its own raw material, the direction of sound industrial development would seem to lie in the handling of what the soil produces. The industrial advance of Madras has been mentioned, with a large increase in the number of ginning factories and in certain taluks of the neighbouring Rannid district there has been, I learn, a marked increase in the cultivation of cotton and improvement in methods of general cultivation.

Description	Distribution of 1,000 persons supported by agriculture	
	1911	1901
Non cultivating landowner	34	39
Cultivating	991	512
Non cultivating tenant	8	-
Cultivating "	225	187
Farm labourer	274	250

17 The "internal" classification of agriculturists may next be considered. Figures quoted in the margin show the distribution of 1,000 agriculturists among the five sub-divisions of agriculture. There are some features of curious interest in this return.

18 The first is a marked decrease in the number of cultivating landowners, and increase in that of cultivating tenants. Without regard to the accuracy of the representation the statistical result is surprising. There were a few questions of classification, (to that of caste reference has already been made), hotly debated when the census-taking being organized, and prominent among them was that occasioned by the conferment of occupancy right on zamindari tenants. Among such tenants there appeared to exist a widespread apprehension that return of themselves as tenants in any form would be prejudicial to their newly established right, and so frequently was the point raised, and with such obvious earnestness, that I personally anticipated the practical disappearance of the tenant class from the returns.

19 These figures, it is true, refer to the population dependent on agriculture, not to the actual workers therein. But save in one instance, the marginal figures for actual workers alone tally with those representing the total dependent population. The exception is the case of agricultural labourers, whose numbers dependent generally on agriculture have decreased by 15 per 1,000, but who, in point of actual workers, occupy practically the same position in relation to the rest of the agricultural community as they did ten years ago.

20 This result is in many ways very curious. In the first place, as mentioned in Chapter II, there is an undoubted uneasiness over the exodus of labour to foreign countries—in exodus which emigration statistics show to exist, and which is probably due to the fact that the Indian employer of agricultural labour, in the case of other labour mentioned by Mr. Chatterton, has not yet recognized that, to keep his labourer, he must pay him properly, and treat him properly. But the figures appear to show that the proportionate number of employers and employees has not undergone any marked change. If then we grant that there is a shortage of agricultural labour in Madras, at first sight the only possible explanation could appear to be that the pick of the labour goes abroad, that which is comparatively useless remaining behind. There are some figures which illustrate the point, it is only fair to remark that two different meanings can be read into them.

21 As can be seen from those quoted in the margin, the number of actual workers among 1,000 persons dependent on the earnings of agricultural labour has fallen. This may be taken to indicate an increase of property and of the labouring class, which releases the

number of women and children, of the aged and infirm of both sexes, the necessity of working. In point of fact, the decrease among actual labourers

is sufficient to counterbalance practically the increase among the men. But, considering the general circumstances of the Indian agricultural labourer these figures may also denote a falling off in the number *fit to work* there being few whose relations can afford to allow them to sit idle if they *can* work.

23 Possibly a better comparison is that between the *actual workers* in the labouring class and *workers plus dependents* in other branches of agriculture. To the latter class the *non workers* among the former may be of no importance, but an adequate supply of *work* is in the end as important to the dependents of the landowner as to the landowner himself. We find that in 1901 there were 270 *working labourers for every 1 000 persons (workers plus dependents)* supported by the other four agricultural occupations. In 1911 this number has fallen to 245.

24 A proportional increase of *workers* among non-cultivating landlords may be noted. The term *worker* is in this case inexact, but as evidence of an increasing number of *landed proprietors* the figures possess some interest. Of more value than statistics as to the subsidiary occupations of landowners, and occupations followed by particular castes would be information, could it be obtained, as to how far if at all the land is passing from the hands of the agricultural to those of the professional or trading classes.

25 An increase in the number of non-cultivating landlords would at first sight imply that it is becoming increasingly worth while for a man to acquire land for the purpose of subletting it to others, and the supposition is strengthened by the gradual increase observable throughout the Presidency in the selling value of land of all descriptions. Yet from information derived from others and from some small personal observation, I am inclined to think that there is room for doubt as to whether land acquisition by those who have no intention of working the land themselves is always, or often a practical commercial transaction. The glamour of land possession is so strong in India, that the wealthy *wakil* official or tradesman, will often buy land at a price which precludes the hope of an adequate return on his outlay. surplus cash is in fact invested in a form of security which yields no monetary repayment, but of which the possession lends a certain sense of dignity and pleasure.

26 Table XV B which professes to give the subsidiary occupations returned by agriculturists, serves also to show the distribution by districts of the five classes into which the agricultural population has been divided. The figures in some cases correspond with general expectation, in others they appear self-contradictory.

27 Thus, for example the preponderance of non-cultivating landlords in Tanjore district is not surprising. The district is wealthy, widespread irrigation renders land even at a very high price, a safe "lock up" for money, and Tanjore is to a large extent the home or favoured retreat of well-to-do lawyers and other professional men. In South Arcot the existence of a large number of cultivating landlords, or peasant proprietors, is probably facilitated by the wide spread of groundnut cultivation—a crop peculiarly suitable for the small man. If both sexes be taken into account, it is true that these and subsequent considerations will need revision, but in all probability the male return of occupation is a fairly reliable indication of the conditions of a district.

28 A high proportion of cultivating tenants seems natural in the Northern Circars, where *zamindaris* abound, and in Chittoor the supply of agricultural labourers one would expect to follow in the main the demand created by the presence of a large number of possible employers.

29 But some anomalies may be noticed in the returns. It seems doubtful whether Rámnád and Tinnevely could handle their cultivation with the comparatively scanty supply of labour that the figures indicate as there available. The number of non-cultivating landlords in Cuddapah and Kurnool is surprisingly large, if the natural characteristics of these districts be considered, and if the number is contrasted with that found in more favoured localities. In Rámnád one would hardly expect the number of cultivating landlords to exceed so enormously that of cultivating tenants. The explanation may be that suggested in paragraph 18 *supra*.

29 If the particulars given of subsidiary occupation be examined in some detail, it will be seen that non-cultivating landowners in the main follow some other form of agricultural calling. Zamindars and other large landed proprietors apart, the preference given to one form of agricultural employment or the other in the census schedules is probably to a great extent a matter of chance. The entries under the headings "artisans," "priests," and "general labourers," may be attributed to the "mam" system, which, theoretically at least, provides each indispensable unit of village society with a plot of ground for his maintenance. Thus the smith, the purôhit, and the Mâla labourer, have each as a rule some shadowy title to a certain extent of land, and are wont to refer to such as their chief means of subsistence. In reality there is often very little real connection between the nominal owner and his land, I have met many cases where the land had been in the practical possession and enjoyment of others for countless years, the registered owner depending entirely on fees, paid in cash or kind, for services rendered by him.

30 The same preference for agriculture as a subsidiary occupation runs through all the five sub-divisions of agricultural employment. The connection of trade and sundry other occupations with agriculture, for its proper exposition, requires much more careful analysis than table XV-B and subsidiary table V permit. The substantial landholder, who bargains with wholesale merchants for the sale of his produce, and who can hold up his surplus stocks for a rising market, is in a sense a trader, and will often describe himself as such. The poorer agriculturist may run, more or less carelessly, a potty shop in his house, under the control of some junior member of his family, on the off chance of supplementing his scanty earnings, should the needs of his own cultivation permit, he is glad to hire out himself and his bullocks for transport, to plough for a wealthy neighbour, or for raising water from a well. But it is, I think, doubtful whether the real trader or money lender embarks to any great extent on the genuine pursuit of agriculture, he may lend money on the security of land or crop, and keep the farmer practically in the position of his servant, but he will as a rule take very little interest in agriculture *per se*, as distinguished from the profit which he may obtain by entrusting an advance to an agriculturist.

31 Subsidiary tables I to V do not appear to supply much further material for general comment. Their general witness is to the well-known fact that Southern India is well nigh wholly agricultural. Progress or regress in arts and industries I could only treat by trespassing on the preserves of Mr. Chatterton, whose reasoned expositions are obviously of much greater interest and importance than could be my bald and unstructured statistical comparison of figures.

32 Subsidiary table VIII deals with the occupations of selected castes. It may be read in connection with subsidiary table I to Chapter XI, and its information may be summarized thus. Artisan castes in the main return as their profession that with which tradition associates their caste, other castes, in general, return agriculture as their profession, as do castes to whose traditional calling some stigma is supposed to attach. This last point is illustrated by the statistics of the Shûmris, Tiyars, and Billavas.

33 The scanty proportion of Brahmins engaged in the priestly calling is against the suggestion of paragraph 115, Chapter XI, that priesthood is not the profession of the Brahman, if "profession" be understood in its European sense.

34 The weaving castes (Devangis, Kinkôlm and Sîle) are, on the whole, faithful to their hereditary calling. The position and prospects of the weaving industry are discussed subsequently, comment is therefore needless at this stage. As compared with other castes it may be seen that trade appears to enjoy no special favour with this people as an alternative employment.

35 Tamil metal workers (Kammarâras) appear to have much less opportunity, for agriculture than their Telugu brethren, the Kamakars. If the figures of this table be compared with the corresponding table on the same lines to be found

at the last census the number of Tamil artisans who follow their hereditary profession appears to have increased considerably while a considerable decrease is apparent among the Telugus.

36 The Indian Christian is, as a rule recruited from that *stratum* of society which finds its chief support in agricultural or general labour. The return of occupations followed by this community is potentially interesting as showing the extent to which a change of religion with the possibilities of education and advancement suggested in Chapters IV and VIII may have widened the horizon of the convert. But to turn potential into actual information a much more detailed census taking, and more detailed tabulation of results attained would be needed than is possible in connection with a general census. It would be necessary for example to ascertain the social and material status of the convert antecedent to conversion the period for which he or his family had belonged to the Christian faith and the exact meaning to be attached to the occupational term returned.

37 We find that the main professions returned are cultivating land owner and tenant, (237 per 1 000) "artisan" (236 per 1 000) and "field and general labourer" (43 per 1 000). The first mentioned two classes may have been recruited to some extent from those originally belonging to the third at the same time it must be remembered that one church (the Roman Catholic) has been decidedly successful in obtaining conversions among the "tenant farmer" class and that a large number of these converts, whose material circumstances remain unaltered by conversion are to be found in the percentage of landowners and tenants. "Artisan" is a term too vague and general to convey definite information—the person so designated especially in India, may be anything from a highly skilled workman to a mere cooly taking an unintelligent part in some industrial occupation. It is clear however that such an institution as the Basel Mission, which combines industrialism on a considerable scale with evangelisation must be doing an excellent work in the imparting of practical technical education to a considerable section of the Indian Christian people.

38 "Lawyers, doctors and teachers" (29 per 1 000) are probably made up for the most part of the Indian catechists and instructors attached to every mission, both in the department of direct missionary work, and in that of secular instruction which nowadays is the practically invariable concomitant of missionary endeavour.

39 The Anglo-Indians of 1901 who enjoyed independent means numbered 18 per 1 000. The fact that, under the designation of "persons living principally on their incomes" this proportion has increased to 116 per 1 000 is explained by the present grouping under this latter designation of pensioners, scholarship-holders persons supported by their relatives etc. all of whom were distinguished ten years previously. A comparison of the groupings will illustrate the dangers inherent in a change of classification. In 1901 the above-mentioned groups of persons who were not actively engaged in the pursuit of some trade or calling numbered together 244 per 1 000 of the total Anglo-Indian working population. In 1911 the proportion has fallen to 116 per 1 000—a result which is obviously impossible. It is impracticable to draw a real comparison between these two sets of statistics.

40 Taking those for 1911 as they stand we find that, excluding "others" (215 per 1 000) the chief stand-by of the Anglo-Indian is the profession of "contractor clerk, cashier etc." a wide description, but one which probably may be taken as denoting here the subordinate ranks of the mercantile-clerical profession. It was observed to me in this connection by a friend acquainted with the subject that a striking feature of his long experience in the conduct of large business affairs in Madras was the disappearance of the Anglo-Indian from the "upper subordinate" posts of commerce. Thus he attributed in part to a present desire for security and pension,—prospects afforded by Government employment in certain departments of medicine, police and engineering partly to underselling by Indian competition. Another informant, who possesses an intimate and disinterested

acquaintance with the subject, has discussed for me this latter aspect of the question. The Indian, he considers, as a clerk pure and simple, excels the Anglo-Indian, and will work at a considerably cheaper rate.

11 In respect to the former point, the proportion of Anglo Indians in "Public administration" now stands at 61 per 1,000, as against 37 per 1,000 in "Government service" in 1901. But for a proper appreciation of the extent to which the Anglo-Indian is successful in his search for Government employment, it would be necessary to examine in detail the statistics of certain professions exercised, some partly, some entirely, in dependence upon Government. Of such may be instanced, as examples, the telegraph and postal services, which undoubtedly provide employment for many of this race, the medical profession, where, in the Indian Subordinate Medical Department, many Anglo-Indians are found, the survey establishment, and the railway service, certainly a "public service," and one in close relation to the Government of the country, if not under its direct control. This information, unfortunately, the statistics as now compiled do not provide.

12 *Occupations of women*—Table XV, part I, shows 8,379,378 women, out of a total female population of 21,264,152, as actively engaged in the pursuit of some occupation or other. Reducing everything to a common denominator, we find that 392 women per 1,000 in British territory are "actual workers," as against 538 per 1,000 in the Native States. In these latter a similar preponderance of actual workers among men is noticeable, their figure being 668 per 1,000, as against 627 per 1,000 in British territory.

13 It will be sufficient for our purposes to consider only the women of the British districts. Of the workers there, ordinary cultivation supports 746 per 1,000, and among the cultivators 147 per 1,000 are labourers, and 532 per 1,000 either cultivating landlords or cultivating tenants, the former predominating. In the returns of 1901 we find 8,308,233 women out of 19,362,849 in British territory described as actual workers, and 121,465 of 221,221 in the Federated States. Proportionately these figures represent respectively 429, and 549 women, per 1,000 of the total female populations.

14 In British territory 767 women of 1,000 workers depended for a livelihood on ordinary cultivation, and in the internal classification of agriculture 446 per 1,000 were returned as labourers, and 539 per 1,000 as either cultivating tenants or cultivating landowners, the latter outnumbering the former in the proportion of about three to one.

15 So much may be said to the reality or unreality of all these figures, that it is impossible to draw from them any valid conclusion as to an increase or decrease in possibility of employment for the women of the country. The large employment of women as farm labourers for transplanting, weeding, and harvest, is an undoubted fact, a woman may have land registered in her name, whether as *pattadar* under Government or as tenant under a private individual, and in so far as she does her fair share of work, or even more than that, in the departments of agriculture above mentioned, she may be described as a working cultivator. The vital process of agriculture, however, is ploughing, and in India this work is entirely in the hands of men.

16 In the textile industries (order 1), and in such work as basket-making (order 8—wood), in food industries (order 12), and especially in rice pounding, in industries connected with dress and toilet (order 13), in petty trade especially in foodstuffs (order 33), a large employment of women is perfectly credible.

17 But in many other departments of labour the position occupied by women must be accepted with some degree of scepticism. In heavy work, such as iron work (order 9), carpentry (a part of order 5), masonry (order 15), the return of female workers must be nothing more than that the wives or families of the workers have been returned as working at the occupations of the men whom they are dependent, or else given to the workers a general unskilled assistance, but having no intimate connection with any particular trade. Of this latter tendency a special illustration may be found in the return of 3,157 women employed as unskilled labourers.

in the profession of toddy drawing. A woman employed in this industry may carry toddy pots, or the paraphernalia of the tapper, receive full pots handed down from the tree, hand up pots to the tapper when he starts his climb. But such work is more general labour and bears no special relation to the art of toddy tapping. At buildings women may be seen passing up stones carrying mortar drawing water for the mixing of concrete etc. but a woman is never an actual working mason if the word be used in its English signification.

48. A more genuine appreciation on the part of the enumerator of what really constitutes occupation is shown in the practical disappearance of women from the ranks of actual workers among village officials. Needless to say women do not in point of fact discharge such duties, but the return under this heading in 1901 was technically justifiable inasmuch as inam lands for village service are often registered in the names of women who appoint deputies (gumastas) to perform the actual work incumbent on the inam holder.

49. A decrease in the number of women employed as agricultural coolies is not perhaps an unfavourable sign for those who from these statistics of employment, endeavour to draw some conclusion as to amelioration or deterioration in the position of the women of the country. Extension of employment, which by its nature implies a certain tincture of education among women is what one would desire to find but unfortunately the undoubted vagueness of occupational returns renders difficult any proper estimation of the facts underlying the figures available.

50. The profession, which in Europe appears to have afforded the first outlet for women's energies, is that of attendance on the sick. In this country there certainly is no profession in which they could be employed more usefully. Yet if figures alone are to be accepted as a guide the number of those engaged in this vocation appears to have fallen during the decade. The returns of 1901 showed 4 630 "midwives" and 328 "compounders, hospital matrons and nurses" the two returns are clubbed in the present statistics and comprise some 4 006 women (group No. 155).

51. But the classification of 1901 was far more useful inasmuch as the figures of the second group showed the number of women qualified according to modern ideas for the exercise of their profession, these are now swamped in a horde of midwives whose general qualifications have been trenchantly described by an authority on the subject quoted in Chapter II.

52. The number of women engaged in the imparting of education appears to have well nigh doubled itself in ten years, if figures are to be trusted. Quite a considerable number of the fair sex (12,110) devote themselves to "letters, arts and sciences," but the fact that practically all such are found under a sub-head which includes "singers and dancers" gives rise to doubt as to whether their profession represents a modern educational development.

53. *Occupations of some particular persons*—Allusion has been made in Chapter VIII to a drawback which appears to attach to "education" in Southern India, namely that the word too often represents but a smattering of English, which may at best qualify a boy for some wretchedly paid post in Government service, and but too often turns him adrift, unfitted for agriculture or industry on the overstocked market of literary unemployment. The census abstraction officers, which require temporarily an enormous number of men able to read and write are a happy hunting ground for these much-to-be-pitied victims of our educational system. A few examples of the occupations followed by individuals there engaged may be quoted—

A—His educational qualifications consisted in having passed Lower Secondary examination "and in 1901 he secured a temporary job on Rs. 20 in the census office. Between 1901 and 1911 he was temporary storekeeper in an Indian workshop, ticket checker on a railway, clerk in a shop, schoolmaster and tram conductor. In 1911 he returned to the census office to his old position—he was not really qualified for anything better—and he describes his future prospects as "trying for a clerk's post."

B—"Studied up to Lower Secondary" Sorter in 1901 Then clerk in an Indian "Fund" office, tried trading in straw for a year or so, kept accounts for a plumber, and returned to census office

C—Sorter in 1901 Clerk in a shop Schoolmaster Returned to census office

D—Temporary clerk in railway Clerk in a European firm Worked in the Gun Carriage Factory Went as a clerk to Rangoon Returned, and after three months of "keeping quiet" got a temporary job in the Ordnance Department Thrown out of work until the census office opened Does not know what he is going to do

E—"Discontinued his studies early, and started as a schoolmaster" After some time joined the census offices of 1901, and after this became a "tally clerk" under a big Madras firm Lost this owing to ill-health, and started a school Joined census abstraction office when it opened

F—Passed middle school examination For some years worked as a "petty contractor," and then became clerk in a leather shop on Rs. 7 Worked in the census office of 1901 Became clerk at a mine, and went from there to a distillery Returned to the leather shop, and quitted it for the census office Taken on again at his old place

G—"Middle school" An old census hand Between whites is a school master

H—Gave up his studies, and lived under the protection of his relatives Worked in the census of 1891, and existed somehow till the offices opened in 1901 Then became a fitter in a railway workshop, and after that bill collector for a photographer Out of work for sometime till the census offices opened

I—Commenced as a teacher in a Government school in Hyderabad Left this, and started a private school in his own village Out of work for a long while, and then a temporary clerk in railway service Out of work again till census offices opened

J—Pay sheet worker on a railway Clerk (Rs. 15) in Public Works Department for a few years, then tried the Forest Department After this overseer in a fuel depot, then cashier, and subsequently clerk, on a mine Out of work when census offices opened

K—Private clerk to a post office inspector Then a vaccinator, and after that a temporary copyist in various Government offices Joined census office, and had no definite prospect of employment when this job ended

L—Plague passport clerk, acting village karnam, schoolmaster, unemployed, abstractor in the census office No particular prospect of employment

M—Church clerk, then a schoolmaster Employed in the census office, and has got work as an evangelist.

N—Read up to Fourth form, and discontinued his studies to become a schoolmaster This failed and he joined the census office At its closing dependent on his brother—a schoolmaster

O—Studied up to Fifth form Temporary clerk in Settlement Department, clerk to a merchant, surveyor, cooly recruiter, municipal clerk, plague passport clerk Out of employment when the census office took him on

P—Unemployed before census office opened Left census office, and wrote from the penitentiary regarding disbursement of arrears of pay due to him

And so on These are melancholy tales perhaps in every country the clerical market is overstocked But in India it appears to be overstocked with those who could have had no real hope of success when they entered it

PART II—INDUSTRIAL OCCUPATIONS. (*Alfred Chatterton, C.I.E.*)

PART I.—GENERAL.

51. For industries to exist there must be raw material to work upon which may be either of local origin or imported. The finished product of one industry is often the raw material of another. It will be convenient to designate as primary industries those which deal with the products of the earth in their natural state, as examples of which we may cite such manufactures as iron, portland cement, cotton yarn, flour and sugar, reserving the term secondary industries for those which are concerned with the conversion of the output of primary industries into articles which pass into the hands of the consumer or user. Thus the manufacture of machine tools or locomotives, of cotton cloth, of broad or of confectioneries, is in each case dependent upon the products of the primary industries already enumerated.

55. The industrial status of a country is largely determined by the extent to which the primary industries are carried on, and it is the object of the fiscal regulators of most countries to encourage the importation of material in its natural state and to exclude that which has been subjected to the processes of manufacture which convert it into partially or wholly finished goods. With this idea Indian raw material is welcomed in the markets of Europe and America, whilst any attempt to establish an export trade in finished products is discouraged by the imposition of heavy duties. Under modern conditions the scale of operation in the primary industries is usually very large; in secondary industries the same tendency to expansion may be seen, but there are important reasons why it is not so fully developed, and all over the world there are certain local needs which can only be met by local industries.

56. The Madras Presidency is almost wholly devoted to agriculture, and with the exception of a few cotton and jute mills, two or three sugar factories and a cement works, it possesses no primary industries organized on modern lines, unless such preliminary industrial processes as cotton ginning, rice-hulling and oil-milling are included. There is no import of raw material from abroad except for what may be called secondary industries, and much of this as well as what is retained in the country of the local produce, is worked up by methods which as yet have been but slightly influenced by the industrial revolution which has occurred in more advanced countries.

57. For the present unsatisfactory state of affairs two reasons may be assigned. (1) The complete dissociation of the intellectual classes in the country from its industries. Manual work of any kind was looked upon as degrading and the higher castes treated with contempt the artisans and craftsmen who carried on the industrial work of the country. Till nearly the middle of the 19th century India was scarcely affected by the industrial changes going on in Europe. Ocean freights were heavy and the absence of facilities for transport effectively protected the whole country except in the neighbourhood of the sea ports. Manufacturers in Europe were barely able to keep pace with the growing needs of their own people, and were under no necessity to look to foreign markets, but after the opening of the Suez Canal conditions materially changed. Not only did India become more accessible by sea, but the rapid growth of the railway system opened out the interior to trade, cultivation extended, and a ready market was found for surplus produce, the standard of living began to rise, and the needs of the people could not be fully met by the primitive industrial system of the country, the export trade in raw produce stimulated the import trade in manufactured goods, the Indian markets were carefully studied, and gradually all over the country the local artisan was made to feel the pressure of an altogether novel competition. In the past his wages had been regulated by custom, and in ordinary times he lived in tolerable comfort. Some of the old industries succumbed and are never likely to

be revived, but in others the artisan has managed to struggle on, selling his labour for a gradually decreasing wage. He might have met competition by improving his methods of working, but there was no one to help him. The educated classes were not interested in his fate, and went on their way rejoicing at the gradual decrease in the price of their domestic requirements. One or two leaders more far-seeing than the rest sounded a note of warning, but they were unheeded till recently, when the educated classes began to realize that there was no place for them in the industrial life of the country. Now they are seeking a way into it, but the road is beset with difficulties and progress is very slow. This is especially true of the Madras Presidency, where the second reason for the backward state of its industries operates very strongly. This is the absence of mineral wealth. For nearly a century exploratory work has been going on, but the sum total revealed is very meagre, and there is nothing to justify the hope that in the future discoveries will be made which will alter the present situation. The most important deficiency is coal, of which only a few tons have been mined in the Gódvatti district, elsewhere none has been discovered. Of iron ores there is a vast quantity, but the bulk is of a low grade, and, in the absence of cheap fuel, is worthless, as it will not pay to export it from the country or to carry it by rail to the coal fields in Northern India. Considerable deposits of manganese ore exist in the Vizagapatam district, and during the ten years ending March 1909, 972,025 tons have been exported. The metallurgical demand for this ore is considerable but not unlimited, and there are other deposits in India which are also of commercial value. Russia and Brazil are the only other countries in which mines of this ore are extensively worked, and during the Russo-Japanese War the Russian exports ceased, with the result that India for a time enjoyed a partial monopoly of the supply, and obtained highly satisfactory prices. Since Russia recommenced exporting manganese ore the demand for Indian ore has materially decreased, and consequently the price obtainable for it. There are also deposits of manganese ore in the Sandur State in the Bellary district, but very little practical use has so far been made of them. At present prices the long haul to the coast precludes them from being worked at a profit.

58 In the Nellore district there are extensive deposits of mica, which have been mined in a primitive way for a considerable time. The industry can hardly be described as an important one, as during the past ten years the output has been 1,231 tons valued at Rs. 19,64,193. Recently there has been a falling off in the quantity of mica mined, and still more in the price per cwt. obtained for it. Some of the old mines are reported to have been exhausted, or to have reached a depth beyond which it becomes unprofitable to work them at the low prices now obtainable for mica on the European market.

59 The extraction of saltpetre from village earths in various parts of the Presidency was at one time an industry of considerable importance. It is still carried on to some extent, chiefly in the Coimbatore district, and gives employment to 190 people. The returns for the past ten years show a production of 6,764 tons valued at Rs. 14,61,689. It is doubtful if these are very accurate, as the exports from the Presidency are extremely small, and all the saltpetre manufactured is apparently for local consumption, either for the manufacture of gunpowder or for manure.

60 Magnesite of great purity exists in the Chalk Hills of Salem, but efforts to put it on the market have not met with much success. Diamonds have been found and are still occasionally found in the Ceded districts, but the matrix from whence they came has never been discovered. There are extensive old workings in the Banganapalle State, and recently some attempt has been made to see if there are any left, but so far with no great amount of success. Old gold workings are numerous, and a vigorous effort is now being made to exploit the rich gold-bearing quartz in the Annampur district with considerable prospect of success. Other minerals, such as corundum, have been found in several districts, and it may be made of the monazite sands in the extreme south of the Presidency. There are at present of considerable value a series of thorium. Of these, traces exist, and specimens may be found in the mineral collections of the Madras Museum, but nowhere do they exist in payable quantities. As a rule, the principal

the mineral wealth of the Presidency is a negligible quantity. In regard to building materials, there is a superabundant supply of hard gneissic rock over the greater part of the country fairly good slate and laminated limestone in the Ceded districts in places sandstone suitable for building work but nowhere any variety of super-excellence. Clays suitable for bricks of high quality or for tiles are only found on the West Coast, and elsewhere the products of the brickfields and tile factories are of inferior quality.

61. The area of reserved forest is nearly 21 000 square miles, and the Forest Department supply yearly more than 21 000 000 cubic feet of fuel and 3 500 000 cubic feet of timber besides bamboos to the number of nearly 40 000 000. There is also a considerable area of privately owned forest land, which probably yields proportionately a larger amount of produce. The quantity of wood brought into Madras for fuel averages 110 000 tons a year of which fully 90 per cent. is derived from privately owned plantations. There is no doubt that the forests are potential sources of supply which can meet much larger demands than have ever been made on them, provided they are systematically worked for the industrial needs of the Province. The distillation of wood, and the conservation and utilization of the bye-products might give rise to an industry of considerable magnitude. The Madras Forest Department obtains a gross revenue of more than 16 lakhs of rupees a year from minor forest produce but the bulk of this is obtained by fees for fodder and grazing and the only article of any considerable industrial importance is *Tangoda* or *Avarum bark* (*Cassia auriculata*) of which about two lakhs worth is collected every year and used in the local tanneries.

62. Since the mines and forests yield so little, the cultivation of the soil is the principal source of raw material for such primary industries as exist in Madras. The agricultural products of the Presidency are many and varied, and whilst some are put on the market without undergoing any industrial processes, others are subject to treatment which gives rise to industries mostly of a very simple character although of considerable importance because the scale of operations is large.

63. The following tabular statement, extracted from the Season and Crop Report for 1910-11 shows in detail the area devoted to each of the crops grown in the Presidency which is subjected to preparatory processes of an industrial character before it is put on the market—

	Area, 1910-11, ACRES.		Area, 1930-11 ACRES.
Classification of area—		Area under crops—cont.	
(1) Forests	11,006,864	Sugar—	
(2) Not area under cultivation	22,761,812	Sugarcane	84,879
(3) Irrigated from Government and private canals, tanks, wells and other sources	9,922,084	Palmyra	56,740
Area under crops—		Tobacco—	
Cereals—		Cotton	2,217,048
Rice	10,784,810	Jute	—
Oil-seeds—		Rubber	4,420
Groundnut	14,121	Dyes—	
Sesamli	8,830	Indigo	21,461
Groundnut	132,198	Drugs and narcotics—	
Mustard	697,822	Coffee	48,097
Cottonseed	612,112	Tea	16,727
		Tobacco	214,216

64. The figures from Government villages are fairly accurate those for zamindari villages are at the best approximations. It is only since 1907-08 that the zamindari villages have been included and it is a matter of regret that the information regarding them has not been furnished in separate statements. Not only is comparison with previous figures now impossible but the total figures for the Presidency in each year are made up of two returns, one of which is accurate, and the other only an approximation. Whilst deductions from the figures for Government villages can be made with tolerable certainty the addition of the zamindari figures introduces an element of uncertainty and permits only of very broad and marked changes being clearly recognized.

65. The area under cultivation has expanded also the area under irrigation, but to what extent is not accurately known. The following is a list of the more

important vegetable products which have to be subjected to preparatory processes before they are fit to be put on the market, though in some cases they are exported in their raw condition and subjected to these preliminary operations in the countries which import them—paddy, oil-seeds including linseed, gingelly, groundnut, castor and coconut, sugar, whether extracted from cane or palmyra, cotton, jute, rubber, indigo, coffee, tea and tobacco.

66 The industries to which these products give rise will be discussed in some detail later on. Here, it is only necessary to point out that during the past ten years the industrial tendencies in the Madras Presidency have mainly exhibited themselves in the supersession of hand labour by machinery driven by power derived from steam or internal combustion engines. The main factor has been the development of the use of the internal combustion engine, which enables small quantities of power to be generated both cheaply, and by methods which require no great amount of technical skill to supervise. In the deltaic districts of the Godavari, Krishna and the Cauvery, which are almost wholly given up to the cultivation of paddy, the primitive methods of husking by hand have to a large extent been superseded by modern machinery. As the result of measures deliberately taken by Government, there has been a similar application of motive power on a small scale to the raising of water for irrigation, and finally as the result, partly of direct Government assistance, and partly as the result of progressive private effort, a number of what may be termed rural factories have come into existence, which use machine processes usually on the smallest scale that it is practicable to employ them. Such factories employ machinery for ginning cotton, crushing sugarcane, extracting palmyra fibre, pressing oil-seeds, and cutting timber. In the towns power is similarly being employed in an even more varied manner, as will subsequently appear when we come to discuss the development of the distribution of energy by electrical methods.

67 For the purposes of this chapter the information collected on the night of the census which is embodied in table XV-A of the Provincial Summary is made use of. From this table, extracts have been prepared which deal only with industrial occupations—*vide* table I appended. The total number of people so engaged is 2,075,709 or 5.01 per cent of the total population. Owing to changes in the method of classification, a comparison with the figures in the census of 1901 is only possible in a certain number of sub-classes, and even in the broader divisions of classes there has been some transfer of sub-classes. Taking these figures as a basis for discussion of the industrial progress of the last ten years, we find that the occupation tables in a broad way reveal the effect of the developments going on in certain directions, and because they exhibit the anticipated results very clearly in instances which can be verified, they inspire confidence in their indications in cases which cannot be corroborated by other sources of information. We know that there has been, during the period under review, a strong movement in favour of the use of machinery for hulling paddy and cleaning rice, and this fact is reflected in the figures for rice pounders (group 56), who have decreased from 167,956 in 1901 to 125,674 in 1911, or by 25 per cent. Equally it is certain, from the returns regarding the consumption of yarn, that hand loom weavers have improved their position slightly during the decade, though it is not possible to demonstrate this from the census returns, owing to the fact that the hand industry is now classed with a number of other branches of the cotton trade in group 22—cotton, spinning, sizing and weaving. The returns show that there has been a material falling off, since the numbers in 1901 were 623,783 and in 1911, 590,321, or a decrease over the whole group of 6.9 per cent. But it is probable that the whole of this occurs amongst the hand-spinners, of whom there were 60,570 recorded in 1901. The industry is now for all practical purposes extinct, and it is only hand spinning returned as an occupation by a few old women. The almost complete disappearance of the hand-spinners from the returns would justify the view that there has been no change in the numbers engaged in the hand-loom industry. The increased outturn of the same is due to improvement in the methods of working. Again, the falling off in the leather workers (group 33), who numbered in 1901 50,760 and in 1911, 37,028—or a decrease of 27 per cent—is accounted for by the migration

which the raw material now realises in the export trade the increase in the value of which during the ten years has been 38 1/2 per cent. in consequence of which ryots have in recent years largely taken to using iron buckets in place of leather for the numerous mholes employed in lifting water from wells for irrigation. The increase in the number of silk weavers, (group 37) may be taken as an undoubted indication of a growing demand for more costly wearing apparel and a sign of increasing wealth and prosperity among some sections of the community. This conclusion is further substantiated by the not insignificant increase in the numbers of the artisans and craftsmen who flourish when the community has money to spend on something more than the bare necessities of life whilst the whole population has increased by 3 1/2 per cent. the number of silk weavers and spinners has increased by 21 per cent., jewellers by 15.6 per cent. tailors by 18.7 per cent., carpenters by 11.6 cabinet makers by 13 1/2 per cent. and printers by 46.5 per cent.

68 An attempt is made for the first time to obtain information regarding the amount of power used in the mills factories and workshops and though the returns are not quite complete since there was no compulsion to furnish the information yet they are very valuable as positive evidence of the present position and supplemented by information obtained from the Inspector of Steam Boilers and the Director of Industries it has been possible to ascertain with a fair degree of precision the extent to which mechanical engineering and modern methods of generating power have been called in to assist hand labour.

69 The following statement compiled from the returns furnished by the owners of factories, and from information specially collected from various sources to fill in gaps which were known to exist, shows the number of brake horse-power or indicated horse-power applied to various industries.

In respect to railway workshops the information furnished in the returns is very incomplete. The principal locomotive shops and carriage building sheds are situated at Perambore Negapatam and Podanur. There are also numerous smaller repair shops and running sheds where power is employed.

Industries	Number of Establishments	Horse power					Total of 2, 3 and 4.
		Steam		Oil or gas.	Water power.	Electricity.	
		Engines.	Boilers.				
GRAND TOTAL	803	26,701	44,613	5,989	1,793	288	36,603
Group I.—Growth of special products	88	315	1,217	448	123	—	874
Tea factories	22	23	173	307	84	—	408
Coffee plantations	17	36	—	120	60	—	184
Coffee sorting works	17	231	638	19	—	—	871
Quinine factory	1	—	187	—	—	—	—
Rubber works	1	—	20	—	—	—	—
Group II.—Mines	18	309	1,549	283	—	—	263
Mine mines	—	51	133	24	—	—	78
Manganese mines	3	140	487	36	—	—	266
Gold mines	3	—	820	—	—	—	—
Manganese rocks	1	—	60	—	—	—	—
Group III.—Quarries	3	13	65	—	—	—	13
Quarries	2	13	66	—	—	—	13
Group IV.—Textile Industries, (a) Cotton.	128	12,324	76,369	1,102	1,159	—	15,966
Cotton ginning factories	51	1,040	2,736	180	—	—	1,356
Cotton presses	36	687	2,400	13	—	—	686
Cotton printing and finishing factory	10	818	1,367	266	—	—	1,367
Cotton spinning mills	6	4,000	9,827	528	1,150	—	9,875
Cotton weaving mills	7	320	966	—	—	—	966
Cotton spinning and weaving mills	4	5,960	6,237	—	—	—	6,237

Industries	Number of factories	Horse-power				
		Steam		Oil or gas	Water power	Total
		Engines	Boilers			
		1	2	3	4	5
Group IV—Textile industries, (6) Jute, hemp, etc	22	1,544	2,238	3		1,547
Jute mills	8	1,300	1,310			1,300
Jute baling, presses	2	55	112			55
Hold thread factory	1		35			
Rope works	7	173	500			173
Fibre extracting, works	1			3		3
Dye works	3		69			
Coir matting factory	1	10	110			10
Cocconut desiccating, factory	1		22			
Group V—Leather and other industries	7	53	131	10		63
Tanneries	4	20	61	10		30
Leather presses	1	12				12
Bone crushing mills	2	12	67			12
Group VI—Wood, etc., industries	13	22	174	124		166
Saw mills	3		137	70		38
Joinery works	9	22	15	88		110
Pencil factory	1		22			
Group VII—Metal industries	41	407	4,948	406		613
General engineering, works	39	407	4,918	200		678
Aluminium factory	1			105		105
"In plate works	1			12		32
Group VIII—Glass and earthenware	27	505	1,299	68		573
Brick and tile works	20	178	1,242	68		563
Glass works	7	7	17			
Group IX—Industries connected with chemical products	34	246	1,352	165	500	901
Chemical works	2	44	160	17		81
Cardite factory	1		472		500	500
Oil mills	11	77	318	30		127
Rated water	8	21	160	5		37
Salt refineries	1	40	52	10		50
Petroleum storage and refinery	8	16	162	60		160
Group X—Food industries	181	3,179	12,106	685		4,064
Rice mills	143	1,943	7,181	510		2,453
Sugar mills	6	153	3,752	200		433
Municipal water works	14	1,040	863	15		1,055
Distilleries	3		120	6		6
Brandy presses	2		35	6		6
Tobacco factories	3	12	35	11		23
Breweries	3	11	117	7		26
Fish-curing, yards	1		20			
Group XI—Industries of dress	4	3	22	12		15
Tailoring	1			1		1
Laundries	1	3	22			3
Hosiery and shoe factory	1			5		5
Group XIII—Industries connected with building	2	900	570	10		910
Cement works	2	900	570	10		910
Group XIV—Construction of means of transport	18	247	15	615	115	562
Garage	1			5		5
Cable building, works	3		15		7	7
Railway works, etc	14	247			12	259
Trolley works	1					
Tram, way	1					
Group XV—Production and transmission of hydraulic force	17	4,825	2,060	226	65	5,061
Hydro-electric stations	13	4,825	1,777			6,602
Ice-making, etc	4	100	122	26		122
Group XVI—Industries of luxury	27	43	230	148		281
Printing presses	1	43	230	148		281
Jewelry, etc	1					
Total	317	7,26	169	4,256		11,622
Grand total	317	7,26	169	4,256		11,622

70 Appendix II shows the same information distributed among the districts of the Presidency whilst appendix III which has been specially compiled in the office of the Director of Industries, gives all the information available regarding the application of power to the lifting of water for irrigation. From these returns it will be seen that the bulk of the power is still generated by steam-engines, but that internal combustion engines whether using oil or gas are rapidly coming into favour and it may be anticipated that ultimately they will be universally employed except possibly for very large units of power such as are required by cotton mills, or in certain industries in which the use of steam power possesses special advantages as for instance, in rice mills, where the paddy husk can be conveniently used for generating steam, but is not suitable for making gas, and in sugar works where large quantities of steam are required apart from power generation and where in the refuse of cane crushing there is a large amount of fuel which can be conveniently burnt in boilers.

71 The statement of paragraph 69 has been prepared from information supplied by the Inspector of Steam Boilers. Under the Boiler Act every steam generator working under pressure has to be licensed and the information under this head may therefore be regarded as complete. It is not known however on what basis the horse-power of the boilers inspected has been calculated. From this statement it will be seen that the total horse-power of the steam-engines is 26 101 whilst the total horse-power of the boilers is 44,613. The difference is considerable but is easily accounted for—

(1) It is known that the list of steam-engines is incomplete; no return for instance has been furnished by the Anantapur Gold mines where a boiler capacity of 890 horse-power has been licensed.

(2) The boiler capacity in most power plants is usually in excess of the engine power so as to permit the boilers to be cut out in turn for cleaning purposes or repairs.

(3) In a variety of industrial operations steam is required for other than power purposes.

Making allowance for these items it may be assumed that the returns for engine power and boiler capacity agree tolerably well.

72. It may here be convenient to give in a tabular form a statement showing the total consumption of fuel in the Madras Presidency year by year under the following heads —

Year	Coal in tons.	Wood from Government forests in cubic feet.	Liquid fuel in gallons.
Total	3,674,363	194,344,821	3,038,018
1901-02	178,000	14,930,379	—
1902-03	308,441	17,861,883	—
1903-04	220,206	14,917,343	—
1904-05	227,779	17,861,008	—
1905-06	221,003	19,047,180	200,306
1906-07	268,941	21,448,876	274,744
1907-08	413,868	22,563,678	280,218
1908-09	517,173	21,190,408	744,388
1909-10	527,491	19,140,833	502,807
1910-11	448,186	21,237,243	842,806

Note.—Figures for imports of liquid fuel are not given in the trade returns prior to 1906-06.

73 It may be assumed that the whole of the coal consumed in the Presidency is for the purpose of generating steam, and that the greater part is used on the railway systems. The figures for wood relate only to Government forests, and an unknown but a very large amount is also obtained from private plantations, chiefly on zamindari lands. On certain sections of the railways large quantities of wood are still burnt in the locomotives. The bulk of the steam power generated in the Presidency is in factories at no great distance from the railway, and coal is more largely consumed than might be expected, chiefly owing to the difficulty entailed by the imperfect transport arrangements in connection with the fuel supply from the forests. The bulk of the wood obtained from the forests is used for domestic purposes, and the increasing consumption serves to strengthen the contention that the material condition of the people is steadily improving.

74 Information regarding the importation of liquid fuel is only available for the last five years under review. It is partly used to make gas for lighting railway trains, but the greater portion is now employed to generate power in the oil engines to which attention has already been drawn. Under the conditions prevailing in the Madras Presidency, where fuel of any kind is expensive, the internal combustion engine on account of its very high efficiency, especially in engines of small power, is already very largely employed, and is likely to become in time almost the sole source of power. It is not improbable that the development will be chiefly in the direction of gas plants using wood as fuel. It is certainly desirable that it should be so, as the forests can probably be made to yield about ten times as much fuel as they now do, whilst any other fuel must be obtained either from other provinces of India, or from other parts of the world. Coal comes chiefly from Bengal, either by rail or sea, although the Singareni coal field is now much more favourably situated for supplying Madras, but unfortunately most of its output goes west to serve the demands of Hyderabad and Bombay. Owing to the necessity for storing it in bulk, the supply of liquid fuel is at present a monopoly of the Asiatic Petroleum Company. Away from Madras, and especially in the neighbourhood of the forest tracts, suction gas plants worked either with wood or charcoal are undoubtedly the cheapest methods of generating power, and the tendency at the present day is to use oil engines for small units of power and gas-engines for large.

75 But very little use is made of water power. There are two large installations—one at Ambasamundram in the Tinnevely district, where the water power is employed to drive a cotton mill, and the other in the Nilgiris where a hydro-electric station has been put up to supply power to the Government Cordite Factory at Aruvankud. Without storage works there can never be any large development of water power in this part of India, as even in the big rivers the hot weather supply becomes insignificant. The most important potential source of water power is at the outlet from the Periyar lake, where it is contended that, by a slight modification in the present system of supplying water for irrigation, 20,000 horse-power could be made available for industrial purposes, and would be readily taken up at Madurai. Electricity still plays a comparatively unimportant part in the industrial life of Southern India. In the city of Madras there is a central generating station with a maximum capacity of 3,890 kilowatts. There are also a number of small private installations chiefly to supply current for electric lighting and driving fans. Mention has already been made of the hydro-electric station in the Nilgiris, and besides that there are a few lighting plants in different parts of the Presidency. Two have been set up at the railway junctions of Tanjore and Trichinopoly. There are a few private installations, and most of the mills have installed a dynamo to supply the electric lighting necessary. The advantages of an electric supply are fully appreciated in Madras, and in many of the mufassil towns there is an opening for development in this direction, with gas or oil engines to drive the dynamos and an overhead system of distribution. That much has not been done is probably due to the general prevalence of the idea that it will only pay to start work on a much larger scale than that for which capital is forthcoming.

76. *Trade.*—The following tabular statement shows the way in which the external trade of the Presidency has developed during the past ten years —

Year	Sea-borne trade.		Land trade.		Sea-borne trade.		Total.	
	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.	Imports.	Exports.
	No. LAKHS.	No. LAKHS.	No. LAKHS.	No. LAKHS.	No. LAKHS.	No. LAKHS.	No. LAKHS.	No. LAKHS.
1900-01	752	1,174	737	606	757	792	2,146	2,472
1901-02	772	1,196	680	470	685	562	2,118	2,347
1902-03	720	1,211	637	492	678	618	1,819	2,481
1903-04	741	1,409	611	490	681	629	1,943	2,529
1904-05	812	1,478	584	503	631	601	2,243	2,578
1905-06	777	1,560	635	530	1,068	778	2,681	2,866
1906-07	907	1,748	721	538	1,121	837	2,770	3,118
1907-08	1,025	1,977	671	583	1,131	868	2,917	3,235
1908-09	1,116	1,825	781	667	1,063	907	2,919	3,600
1909-10	994	1,943	1,019	493	1,080	961	3,023	3,298
1910-11	1,004	2,308	916	517	1,033	931	3,043	3,446

77 The principal feature has been the general rise in prices of food grains due to the operation of causes affecting not India alone but probably the whole of the world. From 1892 to 1900 a period of eight years, second-sort paddy could be obtained in Madras at an average rate of 18 measures per rupee. During the last four years the average rate has been 12 measures per rupee or an increase in price of 50 per cent. This has of course been greatly to the advantage of the land-owning and cultivating classes, who have profited to a large extent at the expense of other sections of the community but in so far as higher prices have been realized for many of the staple articles in the foreign export trade the Presidency as a whole has benefited at the expense of the consuming countries.

78 The following tabular statement, extracted from the sea borne trade and navigation returns, gives the average prices obtainable in the three years, 1900 to 1903 and in the three years, 1907 to 1910 and in the last column is shown the percentage of increase which is very important in the case of hides, skins, rice and cow—four of the most important articles exported from this Presidency —

	Average price, 1900-03.	Average price, 1907-10.	Percentage of Increase.
Coffee per cwt.	46 53	46 33	- 0 44
Paddy	2 46	2 46	24 8
Tan per lb.	0 022	0 026	2 06
Oats per gallon	1 486	1 508	1 51
Onions per cwt.	30 7	30 23	6 21
Rice 100 lbs. per cwt.	88 97	108 53	22 50
Tinned chins per cwt.	161 53	190 31	40 80
Tinned hides	58 78	77 07	39 40
Beeds per cwt.	6 81	7 27	6 74
Rice	4 33	4 33	19 23
Cow	9 43	10 72	13 80

79 The import trade has grown *pari passu* with the export trade and, although values have also risen the advance in the price of manufactured goods has been small, compared with that which has obtained for nearly all the important items of produce exported. The result has been to improve materially the relative status of the agriculturist compared with the manufacturer whether the latter be working in the country or abroad. The chief feature of the past ten years has been the development of industrial enterprise on a small scale as exhibited by the establishment of small factories supplied with power to do work which was formerly done by hand. That this will continue to develop there seems to be but little doubt, as the high price of the staple foods grown in the country involves a corresponding rise in the wages of the working population, and rates are now so high that in almost every instance if the scale of working be only large enough, the introduction of a power plant is invariably attended with considerable economy.

PART II—DETAILS REGARDING SOME INDUSTRIES OF THE MADRAS PRESIDENCY

80 The following notes on the principal industries of the Madras Presidency, contain a brief summary of the information available regarding their development during the past ten years—

Aluminium industry—Working in aluminium in India was first started at the Madras School of Arts at the end of March 1898, and in the course of a few years a considerable business was worked up which was transferred to a private company in September 1903. This company, which is known as the Indian Aluminium Company, has now a paid-up capital of Rs 6,80,000, and it has successfully developed a large business, and possesses very completely equipped workshops in which the manufacturing operations are carried on by the most modern processes available for working in ductile metals. The following table shows the imports into India during the seven years ending April 1911—

Year	Bombay		Madras		Cocanada		Total	
	CWT	RS LAKHS	CWT	RS LAKHS	CWT	LAKHS	CWT	RS LAKHS
1904-05			880	100			880	100
1905-06	185	0.25	1,015	1.81			1,200	2.06
1906-07	440	0.71	1,535	2.15			1,975	2.86
1907-08	1,120	1.73	1,570	2.83			2,690	3.56
1908-09	1,158	1.93	2,475	3.91	361	0.57	3,994	5.41
1909-10	5,173	8.03	1,177	1.66	1,808	1.32	11,710	16.02
1910-11	7,875	12.38	2,336	3.78	1,573	1.05	11,784	17.21

81 The large imports into Bombay are due to the establishment of factories working on somewhat similar lines to that of the Indian Aluminium Company, but the imports into Cocanada are wholly worked up for sale by a large number of small hand working factories which have grown up in Rajahmundry, Ellore, Bezwada, and other towns in the Northern Circars. The very rapid growth during the last two or three years is due to the low price at which the raw material in the shape of ingots and sheets can now be obtained from Europe and America. Aluminium vessels are consequently cheaper than those made of brass and copper, and the demand is steadily increasing.

82 *Brick and tile-making*—The number of persons engaged in this industry in 1901 was 9,337, and in 1911, 11,229—an increase of 20 per cent. In Madras, and in the districts of South Canara and Malabar, there are a number of factories engaged in this industry, but elsewhere it is carried on in the very primitive fashion to meet the immediate local needs. Only on the West Coast are suitable clays to be found, and the modern development of the industry is due to the enterprise of the Basel Mission. Foreign exports, chiefly to Ceylon, average slightly over one lakh of rupees per annum, whilst the coasting trade, largely to Bombay, ranges between six and seven lakhs of rupees per annum. From appendix II it appears that there are 23 factories employing power, and in addition there are a considerable number in which all the operations are carried on by hand.

83 *Cotton*—The cotton trade in its various branches employs more capital and gives employment to a larger number of people than any other industry carried on in the Presidency. The following statement shows the area in which cotton was grown during the last ten years, also the weight and value of the cotton exported—

Year	Area under cultivation in acres	Export of raw cotton	
		Quantity in bales	Value in Rs.
1901-02	1,241,000	1,100	11,00,000
1902-03	1,241,000	1,100	11,00,000
1903-04	1,241,000	1,100	11,00,000
1904-05	1,241,000	1,100	11,00,000
1905-06	1,241,000	1,100	11,00,000
1906-07	1,241,000	1,100	11,00,000
1907-08	1,241,000	1,100	11,00,000
1908-09	1,241,000	1,100	11,00,000
1909-10	1,241,000	1,100	11,00,000
1910-11	1,241,000	1,100	11,00,000

84. In 1901 there were 24 080 people engaged in cotton ginning, cleaning and pressing and in 1911 32 553—an increase of 35.1 per cent. During the period there has been a large increase in the amount of ginning done by machinery and a corresponding decrease in hand ginning. The marginal table shows the distribution of ginning factories and cotton presses throughout the Presidency, but it is admittedly incomplete as there are now a considerable number of small factories employing two or three gins driven usually by

oil-engines, from which no returns have been received

85. Through the operations of the Agricultural Department, chiefly by the establishment of seed farms, considerable improvements have been effected in the quality of the cotton grown in certain areas, but the most noteworthy development is in connection with the cultivation of a species of an American upland cotton known as Cambodia cotton. This crop grows best on garden land as it requires occasional irrigation. The yield is very large and of high quality and so far it has proved an extremely profitable crop, with the natural result that its cultivation is increasing with extreme rapidity. It is estimated that the output in 1911 was not less than 25 000 bales of 500 lb each. Of the cotton grown in the Presidency part is manufactured into yarn in the local mills, and the balance exported. The trade has been steadily growing in importance, and has now reached very large dimensions, as shown by the following figures which relate to the exports for 1910-11 —

Countries to which exported.		RS.
BRITISH EMPIRE—		
United Kingdom		1,01,84 101
Ceylon		2,04,974
Hongkong		1 16,100
FOREIGN COUNTRIES—		
To Russia—Northern Ports		21,573
Sweden	---	44,956
Germany—Free Ports		32,16,338
Holland		7,81,839
Belgium		74,94,011
France	--	10 62,923
Spain	--	3,66,235
Italy		22,98,474
Austria-Hungary—Free Ports		18,13,214
Indo-China (including Cochin-China, Cambodia, etc.)		3,28,840
Japan	--	1,22,81 406
COASTING TRADE—		
Bengal { Calcutta	---	12,74 418
Other Ports		
Bombay { Bombay	--	8,13 487
Other Ports		163
BRITISH PORTS WITHIN THE PRESIDENCY		
Pondicherry	--	94,983
		1,68,823
Total		4,37,69,666

86. *Cotton spinning*—Hand-spinning is still carried on as a cottage industry in some remote parts of the Presidency but it has long ceased to be of any commercial importance, and is now merely a relic of an industrial system which has passed away. The mill industry in Madras as compared with Bombay is not highly developed. The following statistics show the progress which has been made since 1881

Statement showing progress of the mill industry since 1881

Number of	1881	1891	1901	1907	1908-09	1909-10
Mills	3	5	11	11	11	12
Looms		550	1,735	1,715	1,202	2,043
Spindles	18,000	173,600	2,28,000	2,08,000	31,00,000	30,00,000
Hands employed daily	1,100	5,000	12,000	10,713	18,000	18,000

87. From this it will be seen that the number of power looms at work in the Presidency is small, and the weaving trade is still mainly carried on with hand-looms. Appendix V to this chapter has been compiled with a view to ascertain the quantity of yarn consumed in the hand looms in this Presidency. The yarn used in the Presidency is either of local manufacture or imported. As the amount of yarn spun by hand may be neglected, the output of the spinning mills furnishes exact information as to the quantity of yarn manufactured. The imports are either direct from foreign sources of supply, or by coasting steamers, which carry both Indian yarn and foreign yarn originally imported into other parts of India. The rail-borne traffic includes both Indian yarn and foreign yarn imported mainly from Bombay. The sum total of these figures furnishes the quantity of yarn brought into the Presidency each year. The table also shows how this yarn is disposed of, partly by foreign export trade, partly by coastal trade to other parts of India, and partly by rail-borne trade across the land frontiers. The returns from the weaving sheds give the quantity of yarn consumed by the power looms, and the balance is the yarn worked up by the hand-looms.

88. An examination of this table in detail shows a large but irregular development of the export trade in coarse yarns, together with a big increase in the importation of foreign yarn, which is mostly of counts higher than those spun in Indian mills. In the three years from 1900 to 1903, the hand-looms used 171,935,000 lb. of yarn, whilst in the three years from 1907 to 1910 the quantity taken was 179,572,000 lb.—an increase of 1.5 per cent. This by itself would indicate some slight retrogression of the hand-loom industry, since the population during the same period has increased by 8.3 per cent, but if account be taken of the fact that between the periods 1900—1903 and 1907—1910 the increase in the foreign yarns consumed in the Presidency amounted to 52 per cent, it will be seen that there has been a considerable amount of progress. The substitution of fine yarn for coarse means much extra work for the hand weavers, and a proportionate increase in the value of their outturn.

89. From information furnished in the Statistical Atlas of the Madras Presidency it appears that in 1900 there were 167,806 hand-looms in the Presidency distributed through the districts as shown in the following table:

District	Number of Looms	District	Number of Looms
Ganjam	10,320	Salem	16,341
Vizagapatnam	1,461	Cambay	15,010
Godavari	5,407	Trichinopoly	7,515
Kistna	12,203	Tanjore	9,505
Kurnool	8,116	Madurai	7,001
Bellary	9,281	Tiruchelly	10,100
Anantapur	2,202	Madurai	6,025
Cuddalore	17,505	South Canara	1,017
Nellore	8,020		
Chingleput	11,000	Total	167,806
South Arcot	6,960		
N. Arcot	9,751		

90. No recent attempt has been made to estimate the number of hand-looms in the Presidency, but it is not probable that there has been any great change in the numbers. Through efforts fostered by Government the number of hand-looms is increasing.

been a marked development in the use of the fly-shuttle slay which increases the output of each loom on an average by not less than 60 per cent. All over the country in small numbers weavers may now be found using this type of hand loom, but on the East Coast in the Northern Circars the transformation has been on a big scale. Recently Government deputed a special officer to investigate the matter and in 89 villages 658 fly-shuttle looms were actually counted. It is estimated that the total number is not less than 10 000 and indeed it is put at a very much higher figure than this by merchants engaged in the trade. A review of all the evidence available leads to the conclusion that the hand loom industry is holding its own, and that the general increase in prosperity is leading to an increased demand for its finer products. This is borne out by the marked increase in the number of hand loom weavers in such centres of fine weaving as Kumbakonam and Madurai. In the former town the increase has been from 465 to 1 824 and in the latter from 9 363 to 15 117 the average increase in the two being 60.8 per cent.

91. The condition of the hand loom weavers is generally assumed to have steadily deteriorated owing to the effect of competition, and of indirect evidence there is plenty in support of this idea. The weavers themselves complain that their condition has steadily become worse that they have to work harder and that now the coarse weavers even by the most unrelenting toil are only able to make a bare livelihood. The present census is the fifth that has been taken and if the classification of the returns had been uniform throughout it would have been possible to state definitely whether the number of weavers was increasing or decreasing but unfortunately there have been many changes in the methods of grouping trades or branches of a trade at each census and it is difficult to arrive at any certain conclusion. The following tabular statement has been compiled to show what comparable returns are available since 1871 regarding those employed in the more important branches of the cotton trade —

		1871.	1881.	1891.	1901.	1911.
Cotton-ginning, cleaning and pressing.	Mill Hand	— 24,714	24,714	18,841	1,841 10,083	1,824 18,343
Cotton manufacturers.			188,187			
Cotton-spinning and weaving Spinners	Mill Hand	— —	—	7,308	8,833 6,414	4,621 6,414
Weavers	Hand	376,561	196,810	342,112	342,112	368,609

92. From an examination of this table it is clear that in 1871 there were 376 561 weavers (males), but in 1881 188 187 males are returned as cotton manufacturers, and the weavers only number 196 810. The total comes to 384,767 and probably includes cotton ginners and cotton-spinners. We may assume approximately that these numbered about 20 000 and that therefore the number of weavers in 1881 was slightly over 360 000 showing a probable decrease of 15 000 weavers in the ten years. This result would not be unexpected remembering the havoc caused by the great famine of 1871. In 1891 the weavers are returned as 342 112, and in 1901 as 342 112. So far as can be ascertained these numbers are comparable, and would show a slight increase in the actual number of weavers. The figures for 1911 are reported as 368,124, but this includes all mill hands and persons engaged in power factories connected with spinning and weaving. The number of these latter is 16 615 and deducting these, we obtain that the number of hand weavers in 1911 368 609. I think therefore, we may safely accept the following conclusion. That in the last forty years the number of hand loom weavers has remained practically stationary but that owing to stress of competition they now turn out a larger amount of finished goods than was formerly the case that is to say the majority of them have to work harder to make a bare living. One might also

add that their lot would probably be greatly improved if they could be induced to accept outside assistance, which can only be effectively rendered by the establishment of small hand-loom weaving factories. The individual weaver suffers because he is still trying to carry on a complex series of operations without recognition of the advantages of sub-division of labour.

93 *Coir*—The coco nut palm is grown all over the Presidency, but it is chiefly on the West Coast in the districts of Malabar and South Canara that the manufacture of coir is carried on. The extraction of the fibre is mainly the work of women, and during the past ten years the number engaged in this trade has largely increased. Groups 24 and 25 in the occupation tables include all the workers in this industry together with those engaged in the extraction of other fibres, of which, however, only palmyra fibre is of any importance. In 1901 the number of workers were 50,202 and in 1911, 63,010—an increase of 25 per cent. The internal trade in coir products is not very large and each district probably supplies its own requirements. The export trade is from the ports of Calicut and Cochin, where numerous presses have been set up for baling the yarn. Weaving, mat-making, and rope-making, are also carried on to some extent both by European and Indian firms. The following statements furnish statistical information regarding the progress and volume of the trade during the past ten years—

Exports of coir and cordage for ten years

Year	Coir		Cordage	
	Quantity	Value	Quantity	Value
	TONS	RS	TO	RS
1901-02	19,151	35,81,055	652	11,01,000
1902-03	21,701	43,70,163	855	1,63,000
1903-04	23,084	46,78,000	741	1,34,500
1904-05	24,073	50,03,824	519	1,00,000
1905-06	26,755	53,01,450	771	1,37,000
1906-07	27,635	55,24,154	800	1,43,000
1907-08	29,972	58,09,131	861	1,51,000
1908-09	28,437	61,50,471	472	87,000
1909-10	33,121	72,27,705	774	1,44,310
1910-11	31,730	68,10,857	653	1,17,100

Statement showing the countries to which coir and cordage were exported in 1910-11

Countries to which sent	Coir		Cordage	
	Quantity	Value	Quantity	Value
	Tons	Rs	Tons	Rs
Aden	217.50	68,69,657	62.1	1,17,100
Arabia	1.36	1,200	1.7	3,500
Assam	10,211	2,00,000	2	0
Burma	2,000	70,000		
Ceylon	2,000	5,000		
China	2,000	60,000		
India	1,000	20,000		
Japan	1,000	20,000		
Malaya	1,000	20,000		
Perak	1,000	20,000		
Other countries	1,000	20,000		
Other countries	1,000	20,000		

91. *Dyeing*—From the census returns this industry would appear to be in a decaying condition as in 1801 it supported 10 001 people and in 1911 only 7 208—a decrease of 28·3 per cent. The statistics of the trade however tell quite a different tale. In the following statement the value of the imports of alizarine and aniline dyes is given for the last ten years —

Year	Value. Rs.
1901-02	11 174 0
1902-03	11 79,593
1903-04	13,56,256
1904-05	13,21,271
1905-06	13,00,300
1906-07	12,39,827
1907-08	10 64 534
1908-09	14,30 100
1909-10	15,76,532
1910-11	15,42,000

92. The average values during the last three years show an increase of 33 per cent. on the values of the first three years. This is very largely due to the expansion of the dye-houses attached to the Buckingham and Carnatic Mills in Madras, and to development of the turkey red industry in Madura. In the Madras mills the industry is run on modern lines and under the control of expert chemists. In Madura it may be regarded as an indigenous industry modified for working with chemical dyes. The modern phase of the industry is due to Mr L. K. Tulsiram, a Sourashtra of Madura, who was taught the methods of dyeing cotton yarn with alizarine dyes in the laboratories of the Badische Anilin- und Fabrik in Bombay. Tuticorin is the port through which the bulk of the dye-stuffs intended for Madura passes, and in 1901-02 the imports were valued at Rs. 1,51,519 and in 1910-11 at Rs. 5,26 795. A rough estimate places the outturn of the Madura dyed yarn at about 2,000 bales per month, equivalent to an annual output of nearly 10 million pounds. Dyeing is carried on in a small way in almost every place where there are weavers, but the industry is not in a flourishing condition chiefly owing to the lack of technical knowledge on the part of the dyers.

93. *Indigo*.—In 1900-01 the area under indigo was over 250 000 acres, and the production of the dye was estimated to be 46 100 cwt. whilst by 1910-11 the area had dwindled down to 72,000 acres, with a yield of 12,600 cwt. It is hardly necessary to point out that this is due to the competition of artificially produced indigo, and it seems not unlikely that the cultivation of the plant for the purpose of producing dye-stuffs will in time cease altogether. This has been the fate of madder. In recent years great efforts have been made to improve the methods of cultivation of the plant, and of extraction of the dye-stuff, and with a considerable measure of success but militating against these improvements are corresponding developments in the manufacture of synthetic indigo whilst finally the increased value of other agricultural products has in no small measure facilitated the transfer of indigo plantations to other forms of cultivation.

94. *Jute*.—The real jute (*Cortchurus capularis*) is not grown in this Presidency but what is locally known as "jute" is the "Deccan hemp" (*Diosorus cassinus*), which is largely grown on red soils in the Northern Circars. There are two jute mills in the Presidency one of which at Chitavalva, near Bimlipatam, was established in 1867 and contains 3 328 spindles and 154 looms, and gives employment to 1,180 work people. The second mill was established at Ellore in 1907, and is equipped with 1 704 spindles and 80 looms and now employs 630 workers. The local market for gunnies is said to absorb the whole production of these two mills. There is a considerable export of raw jute, chiefly from the coast ports of the Northern Circars. From 1801 to 1906 it averaged Rs. 10 48 lakhs per annum and from 1906 to 1911 Rs. 14·06 lakhs per annum.

95. *Leather*.—The census returns are included in groups 52 and 33 of order 7. The number of persons engaged in the manufacture of leather has increased from 9,268 to 13 764, or by 48·3 per cent. but the number of persons engaged in the

manufacture of leather articles has decreased from 50,795 to 37,028, or by 27.1 per cent. As already explained this result is partly due to the rise in value of leather, which has led to its being replaced by non as the material from which *carabai* buckets are made. There is also some tendency to the concentration of the industry in factories, which is leading to the gradual extinction of the village *chackal*, and a corresponding increase in the efficiency of production. Group 69 gives the number of boot, shoe and sandal makers, and these have increased from 111,585 to 123,253, or by 10.4 per cent. The leather trade in the Madras Presidency is of great importance; the following tabular statement in respect to the export trade will show —

Year	Raw hides and skins.		Tanned hides and skins.	
	Cr.	Rs.	Cr.	Rs.
1901-02	87,010	67,71,772	2,48,846	2,09,12,123
1902-03	79,135	52,08,357	218,846	2,33,81,123
1903-04	67,378	41,93,102	223,72	2,37,10,700
1904-05	47,324	71,80,404	215,702	2,30,27,813
1905-06	112,116	1,10,67,160	264,115	2,81,71,331
1906-07	1,33,173	1,08,10,304	271,355	3,12,04,200
1907-08	85,681	73,21,565	223,888	3,17,71,222
1908-09	85,014	6,113,40	291,681	3,42,80,241
1909-10	70,070	71,93,710	257,370	3,34,47,433
1910-11	100,562	72,09,838	242,400	3,30,23,505

99 The exports of raw hides are insignificant, but since 1898 there has been a large demand, chiefly on the part of American tanners, for raw skins. This is partly due to fiscal regulations, whereby raw skins are admitted free of duty, whilst tanned and dressed skins are excluded by prohibitive import duties. The introduction of the chrome process is also partly responsible for the demand for raw skins. It should be clearly understood that the whole of export trade in the Madras Presidency is in tanned hides and skins, and not in finished goods. The hides are tanned, but not curried, and the skins are tanned, but not dressed. The returns from the Inspector of Factories show that, out of 15 tanneries in India employing over fifty hands, 14 are situated in the Madras Presidency, but all the Madras tanneries are small compared with those situated at Cawnpore and at Sion near Bombay. No information is available as to the number of tanneries in the Presidency, and the state of the trade may be best gauged by the increased value of the exports. Hide tanneries are generally much smaller than those devoted to skins. The capital outlay involved in setting up a tannery, even of the largest kind, is not much and there are numerous small tanneries in which a few hundred rupees will probably cover the whole cost. As a natural consequence work is carried on in the tanneries very irregularly, all the more so as the tanners themselves have generally very little capital, and are almost entirely dependent upon advances from the export merchants wherewith to buy skins or hides to carry on their business. Tanning is carried on in the Madras Presidency in a very primitive way, and the first step towards improving matters was taken by the Madras Government when they sanctioned in 1903 the experiments in chrome tanning, which eventually led to the establishment of the Government Chrome Tannery at Sembiam. A considerable measure of success attended the pioneer operations, and eventually in 1910, two large private chrome tanneries having been established in the south of India, the Government factory was sold. The local trade in chrome leather is mainly used for boots, shoes and sandals, and for water buckets and *carabai* trunks, but the demand in the latter direction has not expanded so far, as it might have done owing to the introduction of iron water buckets.

100 *Fertilizers*.—The demand for artificial manures in the Presidency is wholly confined to planters, but the export is now, in a small way, beginning to appreciate the advantage of using suitable fertilizers, and the old Mysore still a small one, shows signs of expansion. At the same time the following table shows that the foreign export trade is growing and that the Presidency is far from

with large quantities of valuable manure which could with very much greater profit be employed in increasing the productivity of the soil —

Years.	Animal bones		Fish manure.		Oil cake		Other birds.		Total.	
	Quantity		Quantity		Quantity		Quantity		Quantity	
	To A.	Rs.	To A.	Rs.	To A.	Rs.	To A.	Rs.	To A.	Rs.
1901-02	2,973	1,10,083	—	—	—	—	704	22,078	2,729	1,10,060
1902-03	2,970	1,29,250	—	—	—	—	2,641	1,15,135	6,121	2,61,023
1903-04	2,752	1,47,745	—	—	—	—	2,990	92,564	4,748	2,40,298
1904-05	2,792	1,62,422	—	—	—	—	7,222	4,74,621	11,114	6,40,066
1905-06	7,328	2,42,918	1,771	72,124	27,717	10,48,322	1,544	97,514	28,274	15,71,823
1906-07	11,141	3,55,594	7,091	2,30,271	26,767	20,44,265	948	42,212	44,564	22,46,574
1907-08	8,044	4,21,620	18,050	7,80,422	21,621	18,08,710	637	42,211	49,312	22,32,982
1908-09	10,722	5,50,428	8,171	3,10,677	20,048	18,29,227	1,044	1,54,621	50,008	22,92,502
1909-10	10,962	6,10,925	8,122	3,20,808	21,628	12,76,122	2,266	2,81,024	44,222	23,75,812
1910-11	6,777	4,80,204	14,021	6,20,745	22,000	12,80,108	2,256	2,62,227	48,278	28,38,027

101. The marginal figures furnished by Messrs. Parry & Co in relation to the output of their works at Ranipet are interesting as showing the slow but steady growth in the local use of manures.

Year	Fertilisers		Bone meal	
	To A.	Rs.	To A.	Rs.
1906	—	—	2,000	—
1907	—	194	2,025	—
1908	—	480	2,810	—
1909	—	578	4,496	—
1910	—	876	8,124	—
1911	—	1,214	2,255	—
	—	1,547	4,508	—

Ten firms are altogether reported to be engaged in the manufacture of artificial manures and on the West Coast the preparation of fish manures is an industry of considerable importance.

102. *Metal workers.*—Under this head may be included all the artisans working in the non ferrous metals excluding gold and silver. Their numbers have increased from 19,578 to 20,837. The raw material with which these men work is mainly imported from abroad and it is impossible to reconcile the small increase in the number of men employed in the trade with the very large increase in the imports shown in the following tabular statement—an examination of which discloses the fact that, whilst the imports of copper and yellow metal for the three years from 1900 to 1903 amounted to 74,444 cwt. in the three years ending March 1911 they amounted to 205,980 cwt. Similarly the imports of tin have increased from 4,691 cwt. to 10,220 cwt. The expansion of the aluminium industry has already been noted. The increased consumption of these metals is a very certain indication of a widely diffused increase in the wealth of the people as among the poorer classes the substitution of metal vessels for earthenware is an infallible sign of prosperity —

Year	Copper including yellow metal.		German silver		Lead		Tin.		Total.	
	Quantity		Quantity		Quantity		Quantity		Quantity	
	CWT.	Rs.	CWT.	Rs.	CWT.	Rs.	CWT.	Rs.	CWT.	Rs.
1900-01	18,888	9,14,708	1,004	1,09,027	2,486	1,26,912	1,000	1,04,884	26,128	11,08,122
1901-02	22,138	12,87,062	2,842	2,90,429	24,498	1,44,227	1,752	1,90,882	41,742	18,91,629
1902-03	22,027	12,70,440	4,092	3,82,222	8,060	1,02,206	1,808	1,84,224	47,027	11,91,202
1903-04	24,501	14,02,820	2,224	2,22,267	8,224	1,18,600	2,980	2,19,400	49,504	22,34,501
1904-05	44,298	20,24,218	2,228	1,69,940	2,261	1,22,478	2,104	2,02,262	48,621	22,89,622
1905-06	27,442	11,07,121	1,678	1,21,444	10,888	1,20,250	1,226	1,49,421	32,078	12,18,222
1906-07	21,208	12,84,411	1,206	1,06,278	6,197	84,867	928	1,42,008	29,208	12,20,648
1907-08	20,091	10,81,022	2,227	2,22,224	6,122	1,22,000	2,040	2,62,627	42,220	12,20,648
1908-09	22,122	11,42,707	1,641	1,20,220	12,867	1,42,101	2,722	2,57,472	77,214	28,62,220
1909-10	22,821	12,22,221	2,224	1,20,112	11,749	1,20,722	2,091	2,24,722	86,018	30,24,102
1910-11	27,290	12,22,108	1,222	1,42,774	14,090	1,27,161	2,222	4,12,122	97,221	42,42,122

103 *Iron trade* —The number of large engineering works in the Presidency is small. The locomotive and carriage building works of the Madras and Southern Mahratta Railway at Perambore and those of the South Indian Railway at Negapatam, besides smaller repair shops and running sheds at the more important junctions, represent the only big developments in this direction. The Public Works Department has engineering shops in Madras, Bezwada, and Dowlushwaram and there are five or six private firms, mostly under European management, which supply all the local engineering requirements. Repair work, and the manufacture of structural iron work, cover the bulk of the business done in this Presidency, but recently certain classes of machinery largely used in this country have been manufactured locally. No useful statistics regarding the state of the industry can be furnished, as the sea-borne trade returns on private account are altogether swamped by the inclusion with them of the railway imports. All that can be said is that during the last decade there has developed throughout the country a distinct tendency to substitute machinery for hand labour, wherever the work can be sufficiently concentrated to render it possible to find adequate employment to keep the machinery continuously at work.

104 *Sugar* —In this Presidency sugar is obtained both from sugarcane and from palmyras. The area under sugarcane in 1910-11 is reported to have been 91,879 acres and the area under palmyras 88,710. The changes in the classification of the census returns prevent any comparison with the figures of the 1901 census. Group 62 shows that there are 18,212 people engaged in the manufacture of sugar, molasses and gur. Of modern sugar factories there are only five in the Presidency, three of which are under the management of Messrs. Parry & Co., the most important being at Nellikuppam in the South Arcot district, with an average outturn of 12,000 tons of sugar per annum. In addition to the local supplies of sugarcane from the surrounding villages, large quantities of jaggery are imported from Java, and converted into refined sugar, whilst, as by-products, spirits and carbonic acid gas are largely manufactured, the average outturn of spirits being 705,217 gallons of London Proof spirits per annum. Recently great efforts have been made to encourage the local cultivation of the cane, and from an average of about 600 acres per annum it has increased this year to considerably over 2,000 acres. In very few parts of the country is the cultivation of sugarcane sufficiently concentrated to justify the establishment of large factories for crushing the cane and converting it into finished products. There are but few individuals who cultivate a large extent of cane, and, in the absence of any co-operative movement among the cane growers, all operations connected with the industry are of a very primitive type, and there is not only a large waste of raw material, but the expense connected with its manufacture into jaggery is unnecessarily high. As it is probable that the attention now being paid to the sugar industry will lead to considerable developments in the not distant future, the following tabular statement has been prepared showing the area under both sugarcane and palmyras in each district for the year 1910-11 —

Area in 1910-11

105. *Silk*.—Sericulture is only carried on in the Kollegal taluk of the Coimbatore district, where the area under mulberries fluctuates from year to year for reasons which I have not been able to ascertain. This is clearly shown by the following figures for the last ten years —

1901-02	8,902
1902-03	8,465
1903-04	5,315
1904-05	12,316
1905-06	13,994
1906-07	11,817
1907-08	14,703
1908-09	12,442
1909-10	10,937
1910-11	9,112

106. No information is available regarding the value of the outturn of silk, but it is insufficient for the needs of the Presidency and there are large rail borne imports from Mysore of which only about 10 per cent. are exported via Madras the remainder being used by the silk weavers of the Presidency. The following tabular statement gives the values of imports of raw silk and piece-goods during the last ten years —

Year	Raw silk.			Piece-goods.		
	Foreign.	Indian.	Total.	Foreign.	Indian.	Total.
1901-02	Rs. 1,365	Rs. 34,73,330	Rs. 34,73,704	Rs. 2,837	Rs. 1,95,837	Rs. 2,01,174
1902-03	1,718	33,44,708	33,46,421	12,613	2,11,748	2,04,850
1903-04	3,880	33,15,180	33,18,760	479	1,09,403	1,70,083
1904-05	3,567	33,64,908	33,68,475		47,330	47,330
1905-06	8,173	30,37,343	30,45,516		73,573	73,573
1906-07	8,704	37,03,203	37,08,909	1,084	12,145	13,233
1907-08	6,804	46,18,818	46,25,180	4,737	12,581	20,220
1908-09	59,530	36,93,677	37,53,803	9,900	27,731	37,631
1909-10	69,326	32,98,323	33,66,706	11,711	27,442	3,54,198
1910-11	61,823	32,21,440	32,93,673	7,919	2,417	30,230

107. Apart from the transit trade through Madras, the exports are of insignificant value. From the occupation tables it appears that under group 37 the number of silk spinners and weavers has increased from 30,423 to 36,834 or by 21.1 per cent. It must not however be imagined that any very large percentage of these weavers are engaged in the manufacture of pure silk fabrics, as the majority of them only use silk for the borders of the cloths which they manufacture, or in the case of women's cloths, unions are made consisting of cotton warps with silk wefts. There is however a certain amount of silk brocade manufactured, heavily decorated with gold lace. These cloths probably represent the highest development of the weavers art in Southern India, and are chiefly made in the Tanjore district.

108. *Wood*.—Workers in wood such as sawyers, carpenters, turners, cabinet-makers, etc. form an important section of the artisan population, and are enumerated in groups 36 and 74. Sawyers, carpenters, and joiners have increased from 131,244 to 146,588 or by 11.6 per cent. whilst cabinet-makers and carriage builders have increased from 805 to 1,885. This is a trade in which female labour is never employed and the inclusion of 7,515 women must be regarded as a mistake due either to a number of dependents having been enumerated as actual workers, or to the inclusion of coolies working in connection with house-building and so forth.

The principal sources of supply of timber are the forests of the Presidency, and imports from Burma, which consist almost entirely of teak. Compared with most countries of the world, in India timber is very expensive, owing not so much to the shortage of supply, as to the inferior quality of the wood yielded by the timber trees in the forests. Teak is unquestionably for general construction work the best wood grown, but the local supply is very small, and most of it is imported from Burma. The chief defects of Indian timbers are their great weight, extreme hardness and rough fibrous structure. The largest saw mills in the Presidency, were situated at Calicut, but they have recently gone into liquidation, and in various parts of the country, where large supplies of timber are dealt with either of local growth or imported, small saw mills, worked by steam or oil-engines or, in the case of Madras, by electric motors, have been established. There is probably room for development in this direction, as cutting up timber by hand is not only expensive, but involves a considerable waste, owing to the unnecessary amount of saw-dust produced through irregular sawing. Under European supervision, and in some few instances without it, the wood workers are capable of turning out excellent work, examples of which may be found chiefly among carriage builders and cabinet-makers. The wood carvers of the Presidency enjoy a high reputation, but, owing to their inability to adapt their art to modern requirements, the demand for their work is very much smaller than it otherwise might be.

109 *Vegetable oils* - The cultivation of crops yielding oil is the principal product is carried on very extensively in most districts of the Presidency. Appendix VI furnishes information as to the area under each crop in each district of the Presidency. Of the produce a large amount is consumed locally, but the export trade to other parts of India and to other countries is very large and has been growing rapidly in recent years. Group 53 of the census returns relates to people engaged in the manufacture of vegetable and mineral oils. The numbers have decreased from 27,170 in 1901 to 25,095 in 1911. This, in face of a large increase in the export trade in oil, indicates either a decrease in the local demand, or the introduction of improved methods of extracting oil. It is probable that both causes have been at work to some extent as the rapidly extending use of mineral oils for lighting purposes has of necessity caused a decrease in the demand for vegetable oils. The following table shows the average weight and value of the exports of oil-seeds during the last ten years, also the number of gallons and value of the vegetable oils similarly exported. —

Oils

Oils

{

A return furnished by the Board of Revenue shows that in 1899-1900 the District officers reported the existence of 16 018 oil mills a much larger number than one would expect from the census returns which however in all probability do not accurately reflect the existing condition of things. Oil milling in rural parts is not often a separate business and many of the ryots have oil mills which they run occasionally when cattle labour is available to work them. The old wooden mill is to be found in every part of the country but, for the extraction of castor-oil, large iron screw presses worked by a number of coolies are employed and there is a growing tendency to put down small groups of iron *ghani* mills worked by an oil-engine. On the West Coast in connection with the extraction of coconut oil from copra, there has been a very large development of this trade though most of the mills are situated in the Cochin State. Steam power is employed to drive them, and a typical plant consists of from 30 to 60 *ghanis* or rotary mills each extracting the oil from about 45 lb. of copra per hour.

111. *Mineral oils*.—Although no mineral oils are raised in the Presidency and they are not themselves the raw material for other industries, the trade in them has become of very great importance and its development to some extent is an index of the progress that is being made in the country. In appendix VIII the import trade both by rail and by sea is summarized for the past ten years. Under each head it will be seen that there have been great developments. The expansion in the use of lubricating oils indicates developments of the use of machinery and the introduction of fuel oils is coincident with the development of irrigation by pumping. Whilst the bulk oil trade has not appreciably increased in value there have been large developments in the use of case oil. The trade is entirely in the hands of three large companies, and the arrangements for the delivery and storage of oil in every large centre of population in the country are very complete.

112. The census returns, supplemented by the vast amount of statistical information which is collected by the various departments of Government which deal with agriculture, industries, and commerce, throw a good deal of light upon the economic conditions of the people and, whilst revealing in unmistakable terms the poverty of the country measured by a European standard, equally clearly show that there is a steady advance in almost every direction. When one takes into account the extraordinarily favourable conditions under which a mere animal existence can be carried on due to the mildness of the climate and the comparatively little labour required to procure all the necessities of life, it becomes obvious that no comparison based on statistical data places the position of the people of the Madras Presidency in a proper light. Excluding seasons of scarcity and famine the bulk of the people are on the whole as well off as the peasantry in most countries of Europe, and nowhere does the misery and destitution exist which is to be found in almost every large town in Europe. It is true that the people here are even poorer but their poverty entails but little hardship.

113. The census returns emphasize the fact that the Presidency is essentially an agricultural country with only 5 per cent. of its population actually engaged in industrial work. Comparison with the figures of the previous censuses is not possible as the methods of classification have changed so often but it may be surmised that the percentage of people engaged in industries is decreasing or at the best stationary. It is well known that there has been no large industrial development of any kind, which would give occupation to a large number of people, whilst there has been a by no means insignificant development in the use of machinery which has thrown out of employment much industrial labour of a low type. For instance hand spinning is practically extinct, rice pounding is beginning to disappear and in a number of other occupations small factories employing machinery are displacing hand labour. The change, however is going on gradually and the people have time to adjust themselves to the changed conditions, so that, if the cry regarding the scarcity of labour can be accepted as genuine, there is at any rate no lack of employment. It is doubtful however if there is any real scarcity of labour as the cry comes mainly from those who refuse to recognize that a permanent rise in

the price of food-grains by not less than 50 per cent necessities at least a corresponding rise in the wages of the labouring classes. The emigration statistics show that during the last ten years more than three and a half millions of people have left the country, and that three millions have returned from foreign plantations, resulting in a net loss, on this account, of over half a million people. The loss, however, in the labour market is greater than this, as a large percentage of those who return have materially improved their position, and have not come back again to work as coolies in the fields. Even assuming however that emigration provides an outlet for 100,000 able bodied people per annum, this is slightly less than one-third of the natural increase in the population. So far the labour thrown on the market by the increased use of machinery probably does not amount to 10 per cent of this, and it will certainly be a very long time before the outlets for emigration are insufficient to prevent over-crowding in the south of India.

111 During the ten years under review it may be fairly said that the people of India have become alive to the necessity for the creation of some measure of industrial life. Experiments, rash and ill considered in most cases, have been made in all parts of the country, but the many failures have produced a smaller measure of discouragement than might have been anticipated. In the Madras Presidency progress has chiefly been in the direction of the establishment of small factories, and the majority of these have proved successful, mainly because the economies possible by the introduction of mechanical methods of working have more than counterbalanced the losses due to want of skill and experience. So far, however, the attempts to organize the hand-loom trade in small factories have met with but little success. Many factories have closed down, and the few that remain are struggling with the difficulties chiefly created by the hand weaver. There are approximately half a million people engaged in this industry, but their outturn averages not more than 112 lb. of cloth per head per annum. If the weavers were amenable to discipline, and willing to work eight hours a day in a factory, and if proper organization and sufficient capital were supplied, either one-third of the people now engaged in this trade would suffice for the present production, or a vast increase in the outturn of finished goods would be possible. It is not suggested that the most elaborate organization in the world will enable the hand-loom weaver to compete with the power loom in the manufacture of what may be termed typical power loom goods, but the hand weaver can turn out something which is altogether different from the output of the power loom, and it possesses certain advantages which enable it to command a higher price. If the difference in price between the two classes of goods be not too great, the hand-loom products will be in much larger demand, and there can be no doubt that the future of the hand-loom industry depends almost entirely upon the improvement of the hand-loom weaver himself.

115 The conditions in Madras are probably less favourable than in any other part of India for the creation of an industrial system on modern lines. Not only are its natural resources limited to agricultural products but there is no concentration either of industry or population in local centres which would create favourable conditions for the disposal of local manufactures. For nearly every class of goods the market is widely diffused, and extremely vulnerable to imports owing to the extensive sea coast with numerous ports of entry. The Government may not unfairly claim that much of the progress between 1901 and 1911 is due to their efforts to give suitable assistance to private enterprise, they have accepted the policy that industries must exist before technical education can be of any use, and that the Education Department can only provide for existing wants and cannot create new openings. Whilst the work actually done under Government supervision may be no means inconsiderable since it resulted in the successful establishment of the Aluminium industry, of the chrome leather industry, of irrigation by pumping, of the rural industrial factory, and in the substitution of the fly-shuttle loom for the indigenous hand-loom over large areas, it may claim even a further note of greater importance, as the operations of the Department of Industries have undoubtedly stimulated private enterprise in every part of the Presidency. To conclude on this

substantiated by the facts enumerated in this review of industrial progress during the past ten years and may be best summarized by the progress made in the use of small prime-movers, whether they be worked by gas oil or steam.

116 The swadoshi movement led to the establishment of not a few experimental enterprises which have unfortunately met with comparatively little success. Attempts have been made to establish factories for the manufacture of pencils, soap, candles, pens, matches and glass but for one reason or other none of them have proved profitable and the only developments due entirely to private initiative are the rice factories in the Gôdâvari and Krishna deltas, and the revival and expansion of the Madura dyeing industry.

117 The preparation of this chapter has necessitated examining the statistical information published by Government, and whilst it shows that there is a large amount of material available for the review from time to time of industrial progress, it also reveals the fact that in certain important directions the information available is inaccurate because it is incomplete. The unrest and discontent with the existing régime which has marked the opening years of the twentieth century in India, is largely due to economic causes, and to ignorance of real facts. On the one side too much attention is probably concentrated on the rapid expansion of the foreign trade of the country whilst on the other too narrow a view is taken of the land revenue administration and the effects of periodic revision of the land settlements. A wider and more detailed knowledge of the economic condition of the country on the part of the educated public is called for and it seems possible that it would be advantageous to introduce legislation to enable this result to be obtained with greater accuracy than is at present possible.

118. Attention may be drawn to an English Act to provide for taking a census of production which was passed by Parliament in 1906. This Act empowers the Board of Trade to take a census of production in the year 1908 and subsequently in such years as may be determined by an order of the Board of Trade. It empowers the Board of Trade to call for returns from every factory or workshop under the Factory and Workshop Act of 1901 from every mine or quarry from every builder from every person who by way of trade or business executes works of construction, alteration, or repair from every person who by way of trade or business gives out work to be done elsewhere than on his own premises and from every person carrying on any other trade or business which may be prescribed. It provides that the returns so received shall be treated as confidential and that the data derived from them shall be published in such a way as shall not disclose information which shall be detrimental to the individuals or companies furnishing the same. Finally it authorizes the imposition of penalties for infraction of the clauses enumerated.

119 The enforcement of such an Act in India would be impracticable whilst the scale of production remains so extremely small. Moreover the statistics of the sea borne trade, and the returns furnished by the cotton industry supply a large amount of information from which very definite deductions may be drawn regarding a very large part of the industrial work going on in the country. From the register of licensed steam-boilers it should be possible to trace the gradual extension in the use of steam power, but at the present time there is no means of ascertaining the number or power of the steam-engines actually employed or what is of even greater importance, the number or horse-power of the various forms of internal combustion engine, the use of which is so rapidly extending. It would I think, be desirable that every prime-mover in the country should be registered. Information appears to be collected from time to time in the Revenue Department regarding such items as the number of hand looms, the number of oil-mills, the number of wells used for irrigation and so forth but there appears to be some doubt as to whether the returns furnished are sufficiently accurate, and it might possibly be useful to take power to carry out at convenient intervals a census of such items of production, chiefly in the way of tools and plant, which would furnish reliable data on which to base generalizations regarding economic questions. The tendency

is towards the introduction of power on a small scale in rural tracts, and we may look forward to a time when in almost every village these small prime-movers will be found doing work which is now performed by cattle power. Owing to the fact that nearly all the machinery used in this country is imported from abroad, much useful information could be obtained by a more detailed classification of the goods passing through the custom-house, especially under the heading "Machinery and Mill work." It would not be difficult to record separately details regarding such machinery as engines, whether steam, gas or oil, dynamos and electro-motors, pumps, rice-hullers, sugar-mills, and so forth. The monthly statement of imports and exports simply gives the number of cases arriving from foreign countries, and their value, whilst the sea-borne trade returns attempts some classification, but of such a vague nature as to be of little practical use. The terms "unenumerated," "other sorts," "other descriptions" generally cover by far the largest items so far as value is concerned, and it is more detailed information on these points which is so urgently needed to enable the industrial changes going on in the country to be placed in their proper perspective. An examination of the trade returns of the last ten years reveals the fact that the imports of the five years ending 1910-11 compared with those of the five years ending 1905-06 show increases as follows:—

	1905-06
Machinery	71
Scientific apparatus	28
Chemicals	18

This is no doubt useful information as indicating a general tendency towards a higher state of industrialism, but its value would be greatly enhanced if the direction in which increasing use was being made of such imports was also indicated.

APPENDICES.

APPENDIX I

Occupation

Description of occupation	Workers 1901			Workers 1911		
	Male	Female	Total	Male	Female	Total
Order V—Salt, etc				768	282	1,050
19 Rock, Sea and marsh salt				142	78	220
20 Extraction of saltpetre, alum and other substance soluble in water	1,406	112	2,421	282	204	486
Order VI—Textiles				455,181	250,872	706,053
21 Cotton ginning, cleaning, etc	12,011	11,140	24,050	20,007	12,483	32,490
22 & 31 Cotton spinning, sizing, and weaving	400,126	235,367	635,493	1,200,000	1,168,000	2,368,000
23 Jute spinning, pressing, etc.	106	78	184	1,200	1,000	2,200
24 Hops, twine and string	1,307	37,000	42,307	7,000	1,712	8,712
25 Other fibres (coconut fibre, flax hemp, etc.)	3,072	1,214	7,586	1,470	7,770	9,240
26 Wool carding and spinning, etc.				11,731	11,115	22,846
27 Silk spinning and weaving	14,111	10,394	30,423	21,000	10,000	31,000
28 Hair, camel and horse hair, etc.				100	3	103
29 Dyeing, bleaching, printing, preparation and finishing of textiles	6,000	3,117	10,000	1,707	2,211	3,918
Order VII—Hides and skins, etc				46,532	4,414	50,946
32 Tanners, curriers, leather dressers, etc.	8,140	1,100	9,240	1,400	0	1,400
33 Makers of leather articles	45,292	6,000	51,292	33,500	2,000	35,500
34 Furriers						
35 Bone, ivory, horn shell, etc. workers	112		112	100		100
Order VIII—Wood				146,000	82,400	228,400
36 Sawyers, carpenters, turners, etc.	1,713,111	11,000	1,724,111	1,000,000	7,000	1,007,000
37 Basket makers and other industries of woody material	61,054	81,000	142,054	0	71,000	71,000
Order IX—Metals				73,987	7,102	81,089
38 Forging and rolling of iron and other metals	0		0	0		0
39 Foundry and mechanical engineering	0		0	0		0
40 Makers of arms and gunnery	1,000	22	1,022	0		0
41 Other workers in iron and makers of machinery and tools	51,000	0	51,000	0		0
42 Workers in brass, copper and bell metal	14,000	0	14,000	14,000	0	14,000
43 Workers in other metals (tin, zinc, etc.)	1,000	0	1,000	0		0
44 Workers in metal—makers of	100		100	0		0
Order X—Ceramics				65,100	0	65,100
45 Makers of earthenware and stoneware	0		0	0		0
46 Makers of glass and pottery	0		0	0		0
47 Potteries and makers of earthenware	0		0	0		0
48 Pottery makers	0		0	0		0
49 Other workers in pottery and stoneware	0		0	0		0
Order XI—Chemical products, etc.				22,110	0	22,110
50 Makers of chemicals and explosives	0		0	0		0
51 Makers of chemicals and explosives	0		0	0		0

APPENDIX I—cont

Occupation—condolid.

Description of occupation.	Workers, 1901.			Workers, 1911.			Percent age of increase or decrease.
	Males	Females	Total	Males	Females	Total	
Order XI.—Chemical products, etc.—cont.							
53. Manufacture of dyes, paint, ink, etc.				1,127	643	1,848	
54. Manufacture and refining of vegetable and mineral oils	30,303	8,948	37,170	17,384	7,311	25,096	- 7.0
55. Manufacture of paper card-board, etc.				118	6	124	
56. Others (soap, candles, etc.)				671	313	843	
				17,163	15,422	171,607	
Order XII.—Food industries							
57. Rice polishers, huskers, and flour grinders	18,808	122,000	140,808	17,849	107,715	125,564	- 25.1
58. Bakers and biscuit makers	1,968	318	2,284	2,847	2,052	4,918	+ 101.0
59. Fish curers				1,196	1,348	2,548	
60. Butter cheese and ghee makers				186	67	253	
61. Makers of sugar molasses and gur				2,873	14,330	17,203	
62. Sweetmeat makers, preparers of jam, etc.				8,437	4,845	13,282	
63. Brewers and distillers	386	40	426	791	2,154	2,945	+ 919.3
64. Manufacturers of tobacco, opium and ganja.	4,183	480	4,663	4,847	653	5,500	+ 17.1
				134,185	36,457	170,642	
Order XIII.—Industries of dress and toilet.							
65. Hat, cap and turban makers	229	1,081	1,310	250	1,417	1,787	+ 35.0
66. Tailors, milliners and dress makers	20,898	10,737	31,635	36,549	12,081	48,630	+ 18.7
67. Shoe, boot and sandal makers	90,807	11,818	102,625	107,283	18,671	125,954	+ 19.4
68. Other industries pertaining to dress, gloves, socks, etc.	78	28	106	1,054	1,088	2,142	+ 1,796.6
				1,864	341	2,205	
Order XIV.—Furniture industries							
69. Cabinet makers, carriage painters, upholsterers, etc.	783	43	826	1,544	341	1,885	+ 124.1
70. Upholsterers, tent makers, etc.				10		10	
				1,864	341	2,205	
Order XV.—Building industries							
71. Lime burners, cement workers	1,674	2,340	4,014	4,507	2,078	6,585	+ 13.3
72. Bricklayers and wall slaters	69,816	21,311	91,127	78,406	21,283	99,689	+ 28.1
73. Stone and marble workers	24,296	22,384	46,680	107,260	19,841	127,101	+ 8.9
74. Others (carpenters, fitters, plumbers, joiners, etc.)	2,040	154	2,194	12,578	6,486	19,064	+ 864.3
				1,864	341	2,205	
Order XVI.—Construction of means of transport.							
75. Cart, carriages, paliki, etc., makers and wheelwrights				518	11	529	
76. Saddlery, harness makers, whip and lash makers	107	86	193	189	1	190	+ 10.3
77. Ship and boat builders	250	6	256	880	1	881	+ 144.8
				1,864	341	2,205	
Order XVII.—Production and transformation of physical forces.							
78. Gas workers, electric light and ice factories	47	6	53	419	13	432	+ 699.6
				1,864	341	2,205	
Order XVIII.—Industries of luxury and those pertaining to literature and the arts and the sciences.							
79. Printers, lithographers and engravers	4,732	12	4,744	6,013	70	6,083	+ 40.8
80. Book-binders and stationers	1,300		1,300	1,818	36	1,854	+ 5.6
81. Makers of musical instruments	117	6	123	223	10	233	+ 97.5
82. Makers of watches and clocks, etc.	673		673	610	6	616	+ 11.1
83. Workers in precious stones and metals, etc.	90,361	2,780	93,141	108,080	8,880	116,960	+ 18.6
84. Makers of bangles, ornaments, head and other ornaments, etc.				2,380	1,484	3,864	
85. Toy lots, eggs, folding cards, etc.	607	141	748	303	64	367	- 43.4

APPENDIX I—*concl'd**Abstract of occupation tables*

ORDER		Total	Males	Females	Total
			1,377,070	658,639	2,075,709
	V—Salt, etc.		700	252	1,031
"	VI—Textiles		452,081	200,372	740,453
"	VII—Hides and skins		10,432	811	20,246
"	VIII—Wood		168,633	82,180	250,818
"	IX—Metals		73,057	7,102	81,059
"	X—Ceramics		85,117	17,709	122,946
"	XI—Chemical products, etc.		20,011	8,180	28,803
"	XII—Food industries		37,180	131,221	171,407
"	XIII—Industries of dress and toilet		134,185	50,457	184,642
"	XIV—Furniture industries		1,054	211	1,825
"	XV—Building industries		10,2853	83,088	283,671
"	XVI—Construction of means of transport		1,001	13	1,574
"	XVII—Production and transformation		119	13	432
"	XVIII—Industries of luxury printing, book binding, etc.		121,410	8,008	130,181

APPENDIX II

Summary

District	Number of factories	Horse power installed					Total
		At mill		Oil or gas	Water power	Elec- tricity	
		Engines	Boilers				
Total	903	26 101	44 613	8 509	1 763	226	26 853
Ganjam	7	105	1 111				1 216
Vizagapatnam	23	789	2 100	144			2 933
Godavari	41	877	3 400	219			4 496
Kistna	89	1 413	3 480	2 135			7 028
Guntur	62	607	2 560	81			3 248
Nellore	18	148	600	30			778
Kurnool	12	12	757	16			785
Bellary	24	577	1 782	75			2 434
Anantapur	12	104	1 117	44			1 265
Cuddajah	16	20	902	62			984
North Arcot and Chittoor	41	118	301	304			723
Chingleput	67	111	222	1 001			1 334
South Arcot	13	20	1 751	81			1 852
Salem	10	8	0	11			29
Coimbatore	38	1 282	2 004	100	47		3 433
Tiruchinopoly	24	20	0	101			121
Tanjore	0	370	115	205			690
Madurai	10	110	1 067	0			1 177
Ramanad	10	110	572	0			682
Tiruchervell	13	231	2 100	70	1 100		3 531
Nilgiris	39	40	1 000	0	1 000		2 040
Malabar	51	1 160	0	0			1 160
South Canara	0	0	0	0			0
Madras	107	12 242	11 500	1 200		226	24 968

APPENDIX II—cont.

Details.

District and industry	Number of factories	Horse-power installed.					Total of columns 2, 5 and 6.
		Steam.		Oil or gas.	Water power.	Electricity	
		Engines.	Boilers.				
Banjām	7	163	1,289	—	—	—	163
Rice mills —	4	72	252	—	—	—	72
Sugar mills —	1	92	818	—	—	—	92
Electric generating stations —	1	—	110	—	—	—	—
General engineering works including portable plant	1	—	22	—	—	—	—
Vinayapatnam	23	735	2,366	144	—	—	839
Manganese mines —	2	149	447	180	—	—	228
Jute mills —	2	550	1,030	—	—	—	550
General engineering workshop including portable plant	6	10	216	—	—	—	10
Rice mills —	6	31	217	—	—	—	31
Salt refining —	1	—	22	—	—	—	—
Distilleries —	1	—	80	—	—	—	—
Power factory —	1	—	22	—	—	—	—
Irrigation —	1	—	—	5	—	—	5
Railway workshops —	1	46	—	—	—	—	46
Goddāvari	49	677	1,409	269	—	—	1,196
Cotton ginning factories —	4	86	—	—	—	—	86
Jute baling presses —	1	48	118	—	—	—	48
Rope works —	1	100	44	—	—	—	100
General engineering workshops including portable plants	2	78	219	18	—	—	96
Petroleum storage and refinery —	2	19	44	10	—	—	29
Rice mills —	20	480	1,026	16	—	—	480
Municipal water works —	1	120	147	—	—	—	120
Sugar mills —	1	—	210	—	—	—	—
Salt refining —	1	—	27	—	—	—	—
Irrigation —	13	—	27	100	—	—	100
Rice extracting —	1	—	—	3	—	—	3
Sew mill —	1	—	—	35	—	—	35
Kistna	29	1,483	1,435	2,126	—	—	1,631
Jute mills —	1	750	290	—	—	—	750
General engineering workshops including portable plants	7	30	476	—	—	—	30
Rice mills —	48	467	2,670	221	—	—	816
Dye works —	1	—	17	—	—	—	—
Aerated water factory —	1	—	22	—	—	—	—
Weaving factory —	1	—	12	—	—	—	—
Cotton ginning factories —	2	—	80	—	—	—	—
Cotton presses —	2	—	108	—	—	—	—
Municipal water works —	1	200	20	—	—	—	200
Irrigation —	26	26	—	1,007	—	—	1,033
Guntūr	62	607	1,546	21	—	—	628
Cotton ginning factories —	12	70	222	—	—	—	70
Cotton presses —	9	118	234	—	—	—	118
Cotton pressing and ginning factories —	1	20	118	—	—	—	20
Rice mills —	22	266	1,227	—	—	—	266
Oil mills —	1	—	22	—	—	—	—
Irrigation —	6	—	—	21	—	—	21
Madura	12	146	362	29	—	—	207
Rice mills —	9	61	186	24	—	—	75
Rice mills —	3	40	126	—	—	—	40
Municipal water works —	1	27	—	—	—	—	27
Irrigation —	2	—	—	26	—	—	26
Karmāl	12	42	729	12	—	—	42
Cotton ginning factories —	2	—	262	—	—	—	—
Cotton presses —	2	—	220	—	—	—	—
Municipal water works —	1	42	22	12	—	—	42

APPENDIX II—cont

Details—cont

District and Industry	Horse power installed					Total
	1911	1912	1913	1914	1915	
Bellary	24	377	1782	45		412
Cotton ginning factories	1	12	601			122
Cotton presses	0	125	47	12		143
Cotton pressing and spinning factories	1	57	132	0		5
Oil mills	1		30			
Grass farms	1		10			
Sugar mills	1		10			
General engineering works including portable plants	4			18		18
Irrigation	12	161	1117	45		1259
Anantapur	3	4	212			23
Cotton ginning factories	1	4	10			68
Cotton presses	1		221			43
Gold mines	0			45		
Irrigation	15	26	402	62		53
Cuddapah	1	0	17			6
Weaving factories	1	0	70			20
Municipal water works	0	0	330			
Cotton presses	1		20			62
Grain works	0			12		
Irrigation	41	118	394	156		474
North Arcot and Chittoor	1					0
Joinery works	1			80		40
General engineering workshops including portable plants	1	26	80	17		61
Chemical works	1	0	207			40
Rice mills	0		77	0		208
Irrigation	1			20		20
Oil mills	1			4		4
Ice manufacture	1	14				14
Municipal water works	67	141	322	1,051		1,192
Chingleput	2	11	27			11
Fertilizers	1	12	30			13
Tobacco factories	1	12				13
Quarries	1		20			1
Dye works	1	0	0			
Ice mill	1		1			
Ice manufact	1		3			4
Gold refinery	1	0	0			6
Municipal water works	0			101		101
Irrigation	1			0		0
Railway workshop	107	13,332	11,000	1,205		14,000
Madras	0	1,000	1,000			1,000
Cotton ginning mills	0	1,000	1,000			1,000
Cotton pressing and spinning mills	1	0	0			0
Joinery works	1	0	0			0
Ice works	1	0	0			0
Ice mill	1	0	0			0
Ice manufact	1	0	0			0
Gold refinery	1	0	0			0
Municipal water works	1	0	0			0
Irrigation	1	0	0			0
Railway workshop	1	0	0			0
General engineering works	1	0	0			0
Chemical works	1	0	0			0
Grain works	1	0	0			0
Oil mills	1	0	0			0
Sugar mills	1	0	0			0
Ice manufact	1	0	0			0
Municipal water works	1	0	0			0
Irrigation	1	0	0			0
Railway workshop	1	0	0			0

APPENDIX II—cont.

Details—cont.

District and Industry	Number of factories	Horse-power installed.				Total of columns 2, 5 and 6.
		Steam.		Other gas.	Water power.	Electricity.
		Horse.	Boiler.			
Madras—cont.						
Text and shoe factory	1	—	—	4	—	8
Ice factories	4	18	100	—	—	18
Printing presses	23	83	200	164	—	367
Cotton building works	2	—	25	7	—	7
Gerrages	8	—	—	—	—	7
Jewellery shops	1	—	—	—	—	10
Tube works	1	—	30	—	—	—
Dyeing	1	—	10	—	—	—
Electric generating stations	9	4,500	1,867	253	—	6,620
Municipal water works	1	—	—	—	—	—
Do. sewage pumping plant	1	—	—	—	—	—
Irrigation	10	—	—	—	—	—
Railway workshops	1	10	—	—	—	10
South Arcot	23	20	1,731	861	—	2,612
Rice mills	2	10	32	—	—	10
Sugar mills	1	—	1,377	200	—	2,000
Oil mills	1	—	33	—	—	—
Salt refinery	1	—	—	10	—	10
Irrigation	47	—	—	651	—	651
Railway workshop	1	10	—	—	—	10
Salem	20	8	30	44	—	82
Coffee plantations	2	—	—	10	—	10
Magneto works	1	—	60	—	—	—
Municipal water works	1	—	—	—	—	—
Irrigation	6	—	30	21	—	51
Coimbatore	54	1,223	2,304	823	27	4,377
Coffee factories	4	—	—	40	27	67
Coffee grading works	4	50	296	18	—	404
Coffee grading factories	1	20	47	—	—	67
Cotton presses	2	—	104	—	—	104
Cotton pressing and ginning factories	2	143	440	22	—	605
Cotton spinning mills	1	—	42	—	—	42
Cotton weaving mills	2	220	344	—	—	564
Cotton spinning and weaving mills	1	700	810	—	—	1,510
Brick and tile works	1	—	—	30	—	30
Multipurpose refinery	1	40	—	—	—	40
Breweries	1	—	—	3	—	3
Rice mills	2	—	78	—	—	78
Dye works	1	—	17	—	—	17
General engineering workshops including portable plant	1	—	18	—	—	18
Irrigation	20	—	—	—	—	—
Railway workshop	1	30	—	—	—	30
Tiruchinopoly	24	300	364	261	—	925
Cotton ginning factories	1	30	65	—	—	95
Tanneries	1	2	7	—	—	9
Jammy works	2	—	—	—	—	—
Rice mills	1	110	—	28	—	138
Electric generating stations	1	10	—	—	—	10
Printing press	1	—	—	—	—	—
Municipal water works	1	—	—	4	—	4
General engineering workshops including portable plant	1	180	180	—	—	360
Irrigation	14	—	—	—	—	—
Railway workshop	1	30	—	123	—	153
Tanjore	20	379	618	226	—	1,223
Rice mills	1	—	—	—	—	—
Oil mills	1	175	620	123	—	918
Municipal water works	1	—	50	—	—	50
Irrigation	1	120	144	—	—	264
Railway workshop	1	75	—	43	—	118

APPENDIX II—cont

Details—cont

District and Industries	Number of factories	Horse-power installed				Total value of output in 1935-36
		Electric	Steam	Oil or gas	Water power	
1	2	3	4	5	6	7
Madura	16	1,125	1,047	65		1,140
Cotton spinning mills	1					50
Jute works	1			3		3
Tobacco factories	1			6		6
Cotton spinning factories	1	80	62			40
General engineering workshops including portable plant	1		10			
Municipal water works		115	20			135
Irrigation plants				50		50
Railroad works	1					80
Railway workshop	1	10				10
Telegraph workshop	1					15
Rámnád	10	610	672	263		373
Cotton spinning factories	3	80	30			110
Cotton presses	1		67			67
Cotton spinning and pressing factories	1	230		303		533
Tinnevely	33	2,531	3,155	270	1,150	3,201
Cotton spinning factories	4	115	147	180		235
Cotton presses	7	375	303			375
Cotton spinning and pressing factories	1	350	322			350
Cotton spinning mills	3	1,000	1,077		1,150	2,727
Petroleum storage	2	7	77	10		17
Rice mills	1	12	30			12
Sugar mills	2	60	115			75
Distillery	1					6
Tele works	1		70			70
Bone crushing	1	12	27			12
Irrigation				76		76
Nilgiris	30	40	1,000	200	266	426
Tea factories and estates	15	18	15	161	63	213
Coffee do	6			45		67
Bamboo do	2	1	117			13
Cordia factory	1		472		200	672
Lamby	2	3	23			3
Quinine factory	1		167			167
Electric power station	2		100			100
Municipal water factory	1		7			7
Malabar	51	1,155	2,500	163		1,600
Tea factories and estates	15	18	15	161		213
Coffee do	6			45		67
Bamboo do	2	1	117			13
Cordia factory	1		472		200	672
Lamby	2	3	23			3
Quinine factory	1		167			167
Electric power station	2		100			100
Municipal water factory	1		7			7
General engineering workshops including portable plant	1		10			10
Irrigation works		115	20			135
Oil mills	1		115	18		133
Tele works	1		70			70
Tele factory	1		23			23
Tele station	1		100			100
Tele station and factory	1		100			100
Sawmills	1		137			137

APPENDIX III.

District.	Number of factories.	Horse-power installed.			Total of columns 2 and 3.
		Steam engines.	Boilers.	Oil and gas engines.	
	1	2	3	4	5
	317	36	109	4,186	4,529
	1			5	5
Vinayapattanam	12		27	160	169
Giddalur	25	26		1,807	1,843
Kistna	6			81	81
Guntur	3			25	28
Nellore	3			19	19
Belary	5			46	46
Anantapur	5			62	62
Cuddapah	21		77	206	206
North Arcot	50			451	451
Chingleput	1			50	50
Madras	57		20	551	621
South Arcot	4		5	21	24
Baleus	29			286	286
Cumbaloor	14			122	122
Trichinopoly	6			42	42
Tanjore	5			56	56
Madura	9			74	74
Tinnevely					

APPENDIX IV.

List of Boilers.

District	Number		District	Number	
	1	Horse power 2		3	Horse-power 4
	206	44,613			
	23	1,190	Madras	207	11,800
Ganjam	25	2,108	South Arcot	26	1,331
Vinayapattanam	61	2,600	Baleus	2	80
Giddalur	78	2,443	Cumbaloor	23	2,204
Kistna	61	2,546	Trichinopoly	11	364
Guntur	9	301	Tanjore	16	618
Nellore	14	727	Madura	14	1,047
Karnool	24	1,798	Ramanald	10	672
Belary	30	1,217	Tinnevely	26	2,184
Anantapur	10	462	Kilgore	24	1,000
Cuddapah	0	204	Malabar	23	2,840
North Arcot	11	221	South Canara	24	868
Chandepu					

APPENDIX VI.

Statement showing the area under cultivation of each kind of oil-seeds for 1910-11

District.	Oil-seeds	Groundnuts	Castor-oil	Coconut.	Cotton.
Total	818,100	834,654	407,703	543,112	2,327,945
Ganjika	46,193	7,000	6,776	9,133	1,403
Vijayapattam	137,814	624	8,060	2,340	17,464
Giddalur	77,848	28	12,047	40,973	9,424
Kistna	101,971	338	20,350	6,007	68,003
Guntur	1,401	641	44,474	163	180,500
Kurnool	4,787	8,423	17,444	68	802,108
Bellary	17,444	4,233	40,039	7,444	428,244
Anantapur	42,116	20,170	82,040	872	154,228
Oddapah	3,341	30,341	22,040	147	60,473
Nelore	4,297	244	47,116	216	61,306
Changlupat	20,304	22,008	153	6,506	---
South Arcot	18,579	278,709	1,383	3,710	7,223
Chidambor	4,784	30,436	18,081	2,440	625
North Arcot	82,748	121,597	11,004	7,378	12
Balea	68,423	42,774	20,346	8,323	12,704
Osambore	24,036	28,307	20,310	6,906	248,023
Trichinopoly	68,107	82,798	18,308	3,843	61,204
Tanjore	9,013	72,808	625	19,709	2,153
Madura	42,449	40,518	18,012	5,177	160,120
Ramadid	18,404	7,843	2,580	6,748	216,354
Tirunelveli	18,123	222	2,436	4,811	208,423
Malabar	20,728	1,111	610	257,069	11
South Canara	2,126	37	649	44,21	154
Nilgiris	62	---	8	---	80

SUBSIDIARY TABLE.

I - General distribution by occupation

Class, sub-class and order	Members per 10,000 of total population		Percentage in each class, sub-class and order of		Percentage of actual workers employed		Percentage of dependents to actual workers	
	Percent supported	Actual workers	Actual in born	Dependent	In cities	In rural areas	In cities	In rural areas
Class A.—Production of raw materials.	798.7	2712.8	82.8	47.8	8.8	88.8	26.4	80.1
Sub-class I.—Exploitation of the surface of the earth.	708.3	2750.4	82.8	47.8	0.8	100.8	16.4	10.1
Order 1. Pasture and agriculture								
(a) Ordinary cultivation	643.7	2677.1	82.8	47.7	0.4	100.8	17.4	90.8
(b) Growers of special products and market gardening	87.8	17.3	46.8	88.7	4.6	86.8	17.9	11.1
(c) Forestry	16.9	7	48.7	84.8	8.7	96.8	11.4	11.4
(d) Raising of farm stock	118.2	84.8	70.8	30.1	0.8	80.2	10.0	11.6
(e) Raising of small animals	0.1	0.0	48.0	12.0	2.8	97.8	7.9	10.2
2. Fishing and hunting	87.6	21.8	42.8	87.4	4.2	88.7	14.8	12.8
Sub-class II.—Extraction of minerals	4.4	2.1	87.8	82.8	1.8	86.1	17.6	10.0
Order 2. Mines	2.4	1.1	48.2	88.8	1.7	86.2	10.8	11.8
3. Quarries of hard rocks	1.8	0.9	80.1	40.9	0.4	80.8	17.8	7.9
4. Salt, etc.	0.7	0.2	39.2	81.8	7.1	82.9	18.0	18.4
Class B.—Preparation and supply of material substances.	212.9	887.8	48.2	81.7	7.2	82.8	18.2	11.8
Sub-class III.—Industry	182.8	648.4	45.2	81.7	6.2	82.8	18.8	10.4
Order 6. Textiles	232.9	177.6	82.8	46.8	7	81.8	11.7	8.2
7. Mines, stone and hard materials from the mineral kingdom.	87.8	12.8	80.1	80.8	2.2	87.2	11.2	14.8
8. Wood	18.4	87.8	44.2	83.7	4.1	86.9	18.2	13.2
9. Metals	82.2	17.0	27.6	82.8	8.8	81.4	18.0	18.8
10. Chemicals	88.0	22.0	82.8	48.2	2.8	87.8	10.4	8.8
11. Chemical products, property as refined and accessories.	16.0	8.0	47.2	81.7	8.6	84.4	12.8	11.07
12. Food industries	18.0	21.8	48.1	81.9	0.8	88.7	18.2	10.8
12. Industries of dress and habitation	208.0	140.7	80.8	40.2	2.2	88.7	14.8	8.2
14. Furniture industries	1.2	0.6	80.8	40.8	8.4	74.6	14.8	18.2
15. Building industries	141.8	88.8	47.8	82.8	4.6	88.6	18.8	10.2
16. Construction of means of transport.	0.8	0.4	48.8	88.4	30.9	70.1	17.6	11.01
17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.).	0.2	0.1	37.1	83.9	86.4	4.6	14.8	30.0
18. Industries of luxury and those pertaining to literature and the arts and sciences.	88.2	21.7	28.8	84.1	18.1	85.9	18.0	17.0
19. Industries concerned with refuse matter	10.7	8.8	84.8	44.2	18.2	10.7	7.2	8.8
Sub-class IV.—Transport	128.7	8.21	38.8	00.1	18.7	80.2	17.8	14.8
Order 20. Transport by water	18.0	7.6	42.2	87.8	21.7	78.2	14.8	18.8
21. Transport by road	81.8	24.7	42.4	87.8	18.8	84.8	18.8	12.4
22. Transport by rail	87.7	8.2	38.0	87.1	38.2	87.7	20.2	18.8
23. Post office, Telegraph and Telephone services.	8.2	2.7	18.7	87.2	28.8	74.2	22.8	10.2
Sub-class V.—Trade	881.0	288.2	42.8	80.4	7.2	82.8	77.2	18.7
Order 24. Banks, establishments of credit, exchange and insurance.	87.4	0.8	34.8	88.1	10.1	88.0	17.8	18.8
25. Wholesale commission and export.	4.7	1.6	81.2	88.7	21.7	88.8	24.4	21.4
26. Trade in textiles	82.8	10.2	42.7	88.2	18.0	88.4	18.8	18.01
27. Trade in skins, leather and furs.	12.0	8.8	82.4	87.8	7.0	83.0	28.8	20.8

I—General merchandise—cont.

Class and subclass and order	Value for 1913		Increase or decrease over 1912		Percentage increase or decrease over 1912		Value for 1912		Percentage increase or decrease over 1911	
	Persons employed	Actual workers	Persons employed	Actual workers	In 10's	In 10's	In 10's	In 10's	In 10's	In 10's
Class B—Preparation and supply of material substances—cont.										
Subclass A—Food—cont.										
Order 25 Trade in wheat	80	31	120	550	75	275	2,437	1,405		
26 Trade in metals	90	03	805	1,025	226	773	2,715	2,500		
27 Trade in pottery	53	23	513	157	12	152	1,158	1,111		
31 Trade in chemical products	43	17	393	601	118	852	2,115	1,114		
32 Hotels, cafes, restaurants, etc.	120	135	108	32	5	115	1,111	1,100		
33 Other trade in foodstuffs	137	107	148	512	61	211	1,111	1,111		
34 Trade in clothing and toilet articles	115	70	22	148	74	21	111	1,111		
35 Trade in furniture	60	21	43	614	117	53	2,000	1,111		
36 Trade in building materials	63	10	603	507	35	645	2,007	2,003		
37 Trade in means of transport	67	27	107	23	33	47	1,111	1,111		
38 Trade in fuel	200	122	344	100	13	137	1,111	1,111		
39 Trade in articles of luxury and those pertaining to letters and the arts and sciences	111	85	103	57	125	874	2,015	1,111		
40 Trade in raw material	61	00	130	201	110	270	2,000	1,111		
41 Trade in other goods	213	10	123	577	130	851	1,111	1,111		
Class C—Public administration and liberal arts	3178	1117	251	619	157	663	2,095	1,607		
Subclass A—Public free										
Order 42 Army	34	14	451	517	105	212	2,111	1,111		
43 Navy	61	00	111	88	41	21	1,111	1,111		
44 Police	40	112	331	54	7	21	2,000	1,111		
Subclass VII—Public administration										
Order 45 Public administration	811	274	12	75	143	77	11	1,111		
Subclass VIII—Professional and liberal										
	1,111	2,000	5,000	1,111	111	2,000	2,111	1,111		

11.—Distribution by occupation in natural divisions.

Number per 10,000 of total population as reported in

Occupation	Agrary	East Coast (North)	Deccan	East Coast (Central)	East Coast (South)	West Coast
Class A.—Production of raw materials	8,150.9	7,123.3	7,389.9	7,137.3	6,739.9	6,589.7
SUB-CLASS I.—Institution of the on face of the earth	8,117.8	7,215.3	7,351.6	7,134.9	6,731.9	6,541.3
Agriculture	8141	6,961.6	7,145.0	6,961.6	6,675.3	6,526.6
Pasture	167.2	173.6	166.6	100.2	64.9	55.3
Fishing and hunting	3.6	78.1	0.5	33.9	11.3	173.6
Others	165.8	8	28.6	16.6	7.8	66.1
II.—Extraction of minerals	0.3	7.0	1	2.6	1.0	7.6
Class B.—Preparation and supply of material substances.	3,296	2,154.6	1,963.9	2,079.3	2,082.7	2,640.6
SUB-CLASS III.—Industry	3,290	1,176.3	1,239.6	1,212.7	1,347.0	1,113.6
Wood industry	49.2	163.3	104.1	117.4	149.1	201.7
Metal industries	167.2	33.7	38.3	54.9	66.6	65.6
Food industries	21.6	76.1	12.6	136.6	163.7	379.7
Industries of dress and toilet	78.1	12.7	37.2	260.3	231.7	260.4
Other industries	172.9	608	609.6	758.8	71.9	608.0
IV.—Transport	30.8	97.6	66.8	167.8	163.2	261.9
V.—Trade	179.6	182.6	543.2	608.9	713.8	804.9
Trade in food stuffs	271.7	123.7	326.1	406.3	174.9	623.2
Trade in textiles	90	18.7	31.6	22.6	28.8	33.6
Other trades	161	160.1	125.9	112	206.1	150.3
Class C.—Public administration and liberal arts	118.2	272.2	261.6	326.9	379.6	263.3
SUB-CLASS VI.—Public force	51.6	54.0	70.9	36.6	47.6	28.7
VII.—Public administration	26.3	71.8	73.8	94.2	100.2	61
VIII.—Professions and liberal arts	46.6	125.6	66.3	156.3	237.6	276.0
IX.—Persons living on their income	1.6	16.8	10.6	30.0	13.2	16.6
Class D.—Miscellaneous	603.2	367.9	368.3	459.9	799.2	377.6
SUB-CLASS X.—Domestic services	—	80.2	47.4	30.0	32.6	37.6
XI.—Insufficiently described occupations	120.0	365.7	307.2	356.6	639.2	221.2
XII.—Unproductive	480	108.0	147.1	41.2	32.6	47.1

IV—Occupations combined with agriculture (where agriculture is the subsidiary occupation).

(Occupation.)	Number per male of actual workers who are (partially) agriculturists.						
	Peasants.	Agric.	East Coast (North).	Deccan.	East Coast (C. and S.).	East Coast (South).	West Coast.
TOT. ACT. AL. WORKERS	27.9	13.3	41.8	39.9	23.3	22.9	17.2
Class A.—Production of raw materials	10.6	1.9	43.8	2.7	2.1	1.9	2.8
Sub-class I.—Exploitation of the surface of the earth	2.6	1.9	41.7	2.7	2.1	1.7	2.4
Agriculture	0.6	0.2	0.6	0.1	0.4	0.7	1.6
Pasture	62.1	62.1	76.2	82.6	61.8	36.1	17.2
Fishing and hunting	73.7	100.2	121.1	163.6	66.5	31.0	21.9
(Miners) ...	83.3	186.8	94.5	114.2	72.8	103.5	61.2
II. Extraction of minerals	20.2	45.4	126.0	10.9	12.4	52.5	60.0
Class B.—Preparation and supply of material substances.	164.9	207.4	180.9	139.9	80.3	78.2	20.3
Sub-class III.—Industry ...	112.4	96.1	164.4	136.2	60.4	82.6	53.4
Wood industries	106.4	86.2	142.0	118.2	114.8	102.0	52.2
Metal industries	118.0	74.6	144.4	130.2	186.1	126.2	60.2
Food industries	83.7	67.2	121.2	81.6	82.0	61.9	94.0
Industries of dress and toilet.	172.8	143.8	216.8	127.0	123.1	156.5	46.6
Other industries	97.2	146.2	143.5	121.6	91.6	71.7	27.2
IV.—Transport	26.9	100.9	87.9	66.1	60.7	64.0	20.2
V.—Trade ...	92.4	126.2	122.4	146.2	78.2	72.1	44.9
Trade in food stuffs	94.2	142.4	119.7	141.2	76.1	64.9	46.2
Trade in textiles	92.7	92.6	161.2	111.0	65.2	65.2	46.2
Other trades	102.6	80.9	122.6	169.4	82.2	82.2	20.6
Class C.—Public administration and liberal arts.	186.9	112.3	226.1	173.9	126.2	152.5	74.6
Sub-class VI.—Public service	186.0	82.2	212.5	12.9	126.2	172.6	12.2
VII. Public administration	216.4	222.9	217.9	224.2	187.2	207.0	122.0
VIII. Professions and liberal arts	127.3	124.7	206.6	166.7	126.6	120.7	66.4
IX.—Persons living on their income	101.0	164.2	186.6	62.5	64.2	62.0	71.2
Class D.—Miscellaneous	42.6	12.2	72.4	126.2	25.9	22.9	14.2
Sub-class X.—Domestic service	27.6	27.6	102.4	54.9	17.2	22.5	5.6
XI.—Insufficiently described occupations.	26.6	11.2	42.2	162.2	22.6	24.7	19.6
XII.—Unemployed	72.7	106.4	112.6	111.6	26.2	19.6	12.0

1 — Occupations combined with agriculture (hereafter called agricultural occupations)

Non-cultivating landowners		Non-cultivating tenants		Cultivating households and persons		Total persons and households	
Subsistence occupation	Number per 1000 males (1911)	Subsistence occupation	Number per 1000 males (1911)	Subsistence occupation	Number per 1000 males (1911)	Subsistence occupation	Number per 1000 males (1911)
Total	27684	Total	19934	Total	12257 12119	Total	3184
Agriculture	7117	Agriculture	5107	Agriculture	606 801	Agriculture	801
Artisans	4826	Artisans	7170	General labourers	70 87	General labourers	153
Traders (other than of money lenders, grain and pulse dealers)	494	Traders (other than of money lenders, grain and pulse dealers)	3405	Government servants (other than village watchmen)	100 17	Village watchmen	12
Private	223	Private	1127	Money lenders, grain and pulse dealers	257 270	Money lenders, grain and pulse dealers	22
Money lenders, grain and pulse dealers	1744	Money lenders, grain and pulse dealers	1107	Traders (other than money lenders, grain and pulse dealers)	1011 1400	Traders (other than money lenders, grain and pulse dealers)	22
Government servants	1773	Government servants	813	Postmen	70 140	Postmen	22
Miscellaneous labourers	1030	Schoolmasters	572	Cattle herders	14 70	Cattle herders	22
Schoolmasters	624	Clerks (not Government)	107	Millmen	50 70	Millmen	22
Clerks (not Government)	624	Medical practitioners	182	Village watchmen	101 8	Village watchmen	22
Cartowners, drivers, etc.	371	Agents, managers of landed estates, etc.	600	Weavers and millhands	31 195	Weavers and millhands	22
Medical practitioners	310	Lawyers	40	Barbers	217 124	Barbers	22
Growers of fruits, flowers, etc.	330	Others	2037	Oil pressers	17 7	Oil pressers	22
Agents, managers of landed estates, etc.	227			Washermen	22 20	Washermen	22
Lawyers	1			Doctors	101 107	Doctors	22
Others	1080			Blacksmiths	57 43	Blacksmiths	22
				Carpenters	104 144	Carpenters	22
				Others	200 202	Others	22

VI—Occupations of females by sub-classes and selected orders and groups (1911).

Group number.	Occupation.	Number of actual workers.		Number of females per 1,000 males.	Group number.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.				Males.	Females.	
	Gas Tur	12,322,654	8,379,373	68		Sub-class III.—Industry—			
	Sub-class I.—Exploitation of the surface of the earth.	9,079,328	6,386,383	69.3	41	Order 9.—Metals —	74,771	7,127	95
						Other workers in iron and makers of implements and tools, principally or exclusively of iron.	53,511	8,554	104
	Order 1.—Pasture and agriculture.	9,002,813	6,330,023	69.7	42	Workers in brass, copper and bell metal.	14,793	1,100	74
1-4	() Ordinary cultivation	9,718,578	6,361,731	71.8	47	Order 10.—Cermamics	66,674	48,671	808
1-4	Non-cultivating land-owners.	232,941	112,973	70.4		Potters and earthen pipe and bowl makers.	75,707	44,378	443
2-4	Non-cultivating tenants	41,543	17,417	42.4		Order 11.—Chemical products properly so-called, and analogous.	20,046	4,311	26.5
3-4	Cultivating landowner	4,107,334	2,364,338	57.1		Manufacture and refining of vegetable and mineral oils.	17,423	7,234	406
3	Cultivating tenants	1,904,758	1,104,904	57.4	43	Order 12.—Food industries	157,370	140,034	894
	Agents, managers of landed estates (not planters), clerks, rent collectors, etc.	23,544	1,520	6.0	44	Rice processors and baskers and flour grinders.	17,503	1,379	40.23
4	Farm servants and field labourers.	2,312,006	2,700,380	1,167	45	Makers of sugar molasses and gur.	3,374	14,329	3,761
	(5) Growers of special products and market gardening.	53,770	18,507	34.0	46	Processors and distillers	791	2,134	2,734
5	Tobacco, coffee, cinchona and other plantations.	16,772	9,723	58.0	47	Teddy drawers	111,242	3,167	29
6	Fruit, flower vegetable, hotel, vine, orange, etc., etc., growers.	20,006	8,574	42.0	48	Order 13.—Industries of dress and toilet.	418,304	211,414	808
8	(6) Forestry	22,515	9,784	43.5	49	Hat, cap and turban makers.	230	1,517	6,008
	Wood cutters; firewood, lac, cutch, rubber, etc., collectors, and charcoal burners.	18,760	9,743	51.7	50	Tailors, milliners, dress makers and furriers, embroiderers on linen.	24,033	12,018	506
9	(7) Raising of farm stock	301,543	60,507	102	51	Shoe, boot and saddle makers.	107,542	15,869	144
10	Cattle and buffalo breeders and keepers.	66,218	8,250	12.5	52	Other industries pertaining to dress, gloves, neckties, garters, belts, buttons, umbrellas, canes, etc.	1,004	1,008	1,061
11	Sheep, goat and pig breeders.	43,004	11,883	27.1	53	Washing, cleaning and drying.	184,553	174,000	943
12	Hardness, sheepfolds, goat-beds, etc.	308,723	36,033	11.6	54	Barbers, hair dressers and wig makers.	94,074	4,074	43
14	Order 14.—Fishing and hunting	46,413	18,456	102	55	Other industries connected with the toilet (hairdressers, shampooers, bath houses, etc.).	349	843	2,318
	Fishing	53,587	16,039	109	56	Order 15.—Building industries.	301,790	23,379	423
	Sub-class II.—Extraction of minerals.	6,386	2,386	37.9	57	Excavators, plumb lines and other workers.	70,151	33,783	732
	Sub-class III.—Industry	1,801,888	808,808	800	58	Stone and marble workers, masons and bricklayers.	110,027	20,320	184
21	Order 16.—Textiles —	437,032	392,078	628	59	Others (hatmakers, building contractors, house painters, tinsmiths, plumbers, lock smiths, etc.).	12,046	6,446	501
22	Cotton spinning, weaving and pressing.	30,000	12,548	41.8	60	Order 18.—Industries of luxury and those pertaining to literature and the arts and sciences.	152,983	8,718	70
23	Cotton spinning, weaving and pressing.	326,386	194,340	59.3	61	Workers in precious stones and metals, enamellers, machine jewelry makers, goldsmiths, etc.	100,737	6,943	43
24	Rope, twine and string	7,132	62,741	8,836	62	Makers of bagging, ransoms, beads, and other necklaces, amulets, Egyptian and sacred threads.	2,370	1,804	444
25	Other fibres (cotton, flax, hemp, straw, etc.).	1,079	7,777	7,238	63	Order 19.—Industries connected with refuse matter.	13,423	11,300	828
26	Wool combing and spinning, weavers of woollen blankets, carpets, etc.	11,019	11,579	907	64	Sub-class IV.—Transport —	287,779	22,789	89
27	Wool combing and spinning, weavers of woollen blankets, carpets, etc.	31,407	16,458	52.5	65	Order 20.—Transport by water	30,883	1,636	57
28	Order 17.—Hides, skins and hard materials from the animal kingdom.	44,410	4,415	9.9	66	Boatmen, boatmen and fishermen.	30,448	518	26
29	Makers of leather articles, such as trunks, water bags, etc.	33,304	3,479	104	67				
30	Order 18.—Wood —	180,734	82,836	46.4					
31	Boys, carpenters, turners, joiners, etc.	148,040	7,003	4.8					
32	Boys makers and other industries of woody materials, including iron.	80,178	8,323	1,071					

VI—Occupations of females by sub-classes and selected orders and groups (1911)—cont.

Group number	Occupation.	Number of actual workers.		Number of females per 1,000 males.	Group number	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.				Males.	Females.	
161	Sub-class IX.—Persons living on their income.	28,873	8,628	409	162	Sub-class XI.—Insufficiently described occupations.	392,568	481,254	1,211
	Order 81.—Persons living principally on their income.	30,973	9,480	160		Order 81.—General terms which do not indicate definite occupations.	392,568	481,254	1,211
	Proprietors (other than of agricultural land), fund and shareholding holders and pensioners	30,973	9,480	160		Cashiers, accountants, book-keepers, clerks and other employees in un-specified offices, warehouses and shops.	58,417	3,496	61
						Laborers and workmen otherwise unspecified.	130,634	479,347	1,463
163	Sub-class X.—Domestic service.	61,873	47,329	766	164	Sub-class XII.—Unproductive.	164,325	73,846	707
	Order 82.—Domestic service.	61,873	47,329	766		Order 82.—Beggars, vagrants and prostitutes.	62,403	73,303	782
	Cooks, waiter-carriers, door-keepers, watchmen and other indoor services	61,873	47,329	766		Beggars, vagrants, pressmen, prostitutes, rumormongers of stolen goods, cattle pilferers.	101,922	73,343	728

VII—Selected occupations (1911 and 1901)—cont.

Group number	Occupation.	Population supported in 1911	Population supported in 1901	Per centage of variation.	Group number	Occupation.	Population supported in 1911	Population supported in 1901	Per centage of variation.
	Sub-class III.—Industry—cont.					Sub-class V.—Trade	276,336	258,078	+ 6.9
	Order 17.—Production and transmission of physical forces (heat, light, electricity motive powers, etc.).	1,106	147	+ 849.2	106	Order 21.—Banks, establishments of credit, exchange and insurance houses.	114,482	102,403	+ 11.6
	Order 18.—Industries of luxury and those pertaining to literature and the arts and sciences.	360,244	318,076	18.4		Banks, exchange and insurance agents, money changers and brokers, and their employees.	114,543	102,433	11.6
98	Workers in precious stones and metals, ornaments, imitation jewellery makers, gilders, etc.	320,506	295,161	14.7	107	Order 22.—Brokerage and commission agents.	19,873	29,403	- 32.8
80	Makers of hangers, trousers, head and other neckwear, spring-on hangers and altered threads.	9,830	9,048	8.7		Brokers, commission agents, commercial travellers, warehouse owners and employees.	19,873	29,443	- 32.6
	Order 19.—Industries concerned with refuse matter.	44,903	2,748	15.6	108	Order 26.—Trade in textiles.	149,478	180,847	- 24.3
93	Sweepers, scavengers, dust and sweeping contractors.	44,903	36,748	18.6		Trade in piece goods, and, cotton, silk, hair and other textiles.	149,478	130,047	- 24.3
	Sub-class IV.—Transport	568,781	587,357	- 4.8	110	Order 27.—Trade in skins, leather and furs.	50,043	39,180	27.7
96	Order 20.—Transport by water. Ship owners and their employees, ship brokers, ship officers, engineers, stewards and firemen.	74,986	84,132	- 10.9		Trade in skins, leather furs, feathers, horns, etc.	50,043	20,140	27.7
96	Persons employed the maintenance of steamships, rivers and canals (including contractors).	1,778	2,080	- 13.7	111	Order 28.—Trade in metals.	3,833	1,178	227.6
97	Boat owners, boatmen and oarsmen.	31,963	71,308	- 27.0		20.—Trade in pottery.	22,821	41,571	- 43.0
	Order 21.—Transport by road.	242,476	262,743	- 10	112	Order 31.—Trade in chemical products.	22,821	22,476	+ 2.8
98	Persons employed on the construction and maintenance of roads and bridges.	21,538	36,000	- 13.7		Trade in wood (not dressed), cork, bark, etc.	22,821	22,476	+ 2.8
90	Cart owners and drivers, coachmen, stable boys, travesty mail carriers, etc., managers and employees (excluding private servants).	215,472	168,123	29.4	113	Trade in chemical products (drugs, dyes, paints, petroleum, explosives, etc.).	18,136	7,418	144.3
100	Falks, etc., bearers and carriers.	2,847	4,863	- 41.5	114	Order 32.—Hotels, cafés, restaurants, etc.	137,457	118,550	21.3
101	Pack elephants, camel, mule, ass and mule owners and drivers.	1,008	8,535	- 80.9	115	Vendors of wine liquors, aerated waters, etc.	100,073	86,434	16.2
103	Porters and messengers.	91,440	168,130	- 44.7	116	Owners and managers of hotels, restaurants, cafés, etc., and their employees.	26,826	16,116	+ 47.5
103	Order 22.—Transport by rail.	116,511	100,922	+ 15.6	117	Order 33.—Other trade in food-stuffs.	1,820,411	1,718,221	6.8
104	Railway employees of all kinds other than construction and maintenance.	107,804	82,421	21.7		Fish dealers.	220,740	303,190	+ 26.6
	Labourers employed on railway construction.	18,007	17,861	- 1.9	118	Grocers and sellers of vegetable oil, milk and other condiments.	853,786	662,607	+ 29.1
108	Order 23.—Post-office, telegraph and telephone services.	24,148	28,851	- 16.8	119	Sellers of milk, butter, cheese, poultry eggs, etc.	81,107	87,436	- 7.1
		24,148	28,851	- 16.8	120	Sellers of sweetmeats, confectionery and wafers.	128,064	121,379	6.1
					121	Cheese-makers, butter-makers, vegetable, fruit and preserves makers.	236,813	233,078	- 1.6
					122	Ordnance and police dealers.	300,850	318,578	- 6.8
					123	Tobacco, opium, gunja, etc., sellers.	40,291	61,534	- 7.6
					124	Dealers in sheep, goats and pigs.	36,717	30,800	- 7.1
					125	Dealers in hay, grass and fodder.	28,434	47,779	- 51.6
					126	Order 34.—Trade in clothing and toilet articles.	80,079	16,807	+ 432.8
						Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, coats, ready-made shoes, perfumes, etc.).	80,079	16,807	432.8

VII - Selected occupations (1911 and 1901)—cond.

Group number	Occupation.	Population supported in 1911	Population supported in 1901	Percentage of variation.	Group number	Occupation.	Population supported in 1911	Population supported in 1901	Percentage of variation.
	Sub-class XI.—Insufficiently described occupations.	1,837,876	479,417	154.6		Sub-class XII.—Unproductive.	273,838	344,463	- 20.5
	Order 52.—General terms which do not indicate definite occupation.	1,837,876	479,417	154.6		Order 54.—Inmates of jails, asylums and hospitals.	12,431	11,428	+ 17.4
104	Manufacturers, business men and contractors otherwise unspecified.	14,781	12,447	- 4.4	103	Inmates of jails, asylums and hospitals.	12,431	11,428	17.4
106	Outliers, mountaineers, boat-keepers, clerks and other employees in unspecified offices, warehouses and shops.	102,633	181,083	7.1		Order 55.—Beggars, vagrants, prostitutes.	380,804	232,043	- 37.8
					105	Beggars, vagrants, prostitutes, peddlars, receivers of stolen goods and cattle poachers.	201,804	232,043	- 21.8
107	Labourers and workmen otherwise unspecified.	1,242,620	508,189	162.9					

VIII—Occupations of Scheduled castes

Castes and occupation	Number per 1000 workers engaged in each occupation	Number of male workers per 1000 male	Castes and occupations	Number per 1000 workers engaged in each occupation	Number of male workers per 1000 male
Baliya		551	Cheruman		1102
Traders	1177	551	Farm servants and field labourers	503	111
Non-cultivating landowners and tenants	295	661	Artisans and other workmen	102	1014
Cultivating landowners and tenants	205	450	Others	275	101
Field labourers wood-cutters, etc.	1000	1000	Dévānga		760
Artisans and other workmen	730	541	Weaving	700	20
Others	1000	302	Field labourers wood-cutters, etc.	200	1704
		990	Artisans and other workmen	100	1114
Bhiliya			Traders	100	23
Field labourers	200	683	Others	100	23
Cultivating landowners and tenants	1704	1100	Holeyā		1357
Field labourers wood-cutters, etc.	1000	206	Field labourers wood-cutters, etc.	700	1023
Artisans and other workmen	1000	600	Cultivating landowners and tenants	200	10
Others		115	Household servants and labourers	200	1000
Brāhman, Tamil		14	Labourers, unskilled	100	1000
Priesthood	1222	14	Others	100	1000
Non-cultivating landowners and tenants	3322	14	Kalkolān		600
Cultivating landowners and tenants	1000	23	Weaving	200	100
Field labourers	1000	100	Cultivating landowners and tenants	100	100
Lawyers doctors and teachers	100	1	Field labourers wood-cutters, etc.	100	100
Public Administration (other than gazetted officers)	100	110	Traders	100	100
Others	100	200	Labourers, unskilled	100	100
Brāhman, Telugu		20	Others	100	100
Priesthood	1000	20	Kallam		600
Non-cultivating landowners and tenants	1000	100	Cultivating landowners and tenants	100	100
Cultivating landowners and tenants	1000	100	Artisans and other workmen	100	100
Lawyers doctors and teachers	100	100	Traders	100	100
Public Administration (other than gazetted officers)	100	100	Labourers, unskilled	100	100
Others	100	100	Others	100	100
Brāhman, Malayālam		70	Kannadīan		100
Priesthood	1000	70	Artisans and other workmen	100	100
Non-cultivating landowners and tenants	1000	100	Cultivating landowners and tenants	100	100
Cultivating landowners and tenants	1000	100	Field labourers wood-cutters, etc.	100	100
Lawyers doctors and teachers	100	100	Others	100	100
Public Administration (other than gazetted officers)	100	100	Kannāda		100
Others	100	100	Cultivating landowners and tenants	100	100
Brāhman, Marāṭhī		100	Artisans and other workmen	100	100
Priesthood	1000	100	Traders	100	100
Non-cultivating landowners and tenants	1000	100	Labourers, unskilled	100	100
Cultivating landowners and tenants	1000	100	Others	100	100
Lawyers doctors and teachers	100	100	Kannāda		100
Public Administration (other than gazetted officers)	100	100	Cultivating landowners and tenants	100	100
Others	100	100	Artisans and other workmen	100	100
Brāhman, Oriyā		100	Traders	100	100
Priesthood	1000	100	Labourers, unskilled	100	100
Non-cultivating landowners and tenants	1000	100	Others	100	100
Cultivating landowners and tenants	1000	100	Kannāda		100
Field labourers wood-cutters, etc.	1000	100	Cultivating landowners and tenants	100	100
Artisans and other workmen	100	100	Artisans and other workmen	100	100
Traders	100	100	Traders	100	100
Others	100	100	Labourers, unskilled	100	100
Chakkiyān		100	Others	100	100
Traders	1000	100	Kannāda		100
Labourers, unskilled	1000	100	Cultivating landowners and tenants	100	100
Others	1000	100	Artisans and other workmen	100	100
Chakkiyān		100	Traders	100	100
Traders	1000	100	Labourers, unskilled	100	100
Labourers, unskilled	1000	100	Others	100	100
Others	1000	100	Kannāda		100
Chakkiyān		100	Cultivating landowners and tenants	100	100
Traders	1000	100	Artisans and other workmen	100	100
Labourers, unskilled	1000	100	Traders	100	100
Others	1000	100	Labourers, unskilled	100	100

V III—Occupations of selected castes—*continued*.

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.	Caste and occupation.	Number per 1,000 workers engaged on each occupation.	N. mber of female workers per 100 males.
Edis —		666	Anglo-Indian—cont.		
Working	636.1	600	Contractors, clerks, mechanics, etc., otherwise unspecified.	140.8	134
Cultivating landowners and tenants.	73.6	437	Government servants	60.9	38
Field labourers, wood-cutters, etc.	136.8	1,383	Others —	215.1	228
Artisans and other workmen	39.6	443	Indian Christian —		433
Traders ...	61.8	653	Cultivating landowners and tenants.	137.5	47.8
Others	33.4	6.9	Field labourers, wood-cutters, etc.	174.4	2,096
Shanis —		488	Fishing and hunting	31.9	43
Toddy drawers	129.8		Artisans and other workmen...	236.4	620
Cultivating landowners and tenants.	130.4	391	Traders —	9.5	831
Artisans and other workmen	89.4	2,643	Lawyers, doctors and teachers.	27.5	377
Traders —	72.6	463	Domestic service —	37.7	723
General labourers	110.3	1,193	Contractors, otherwise unspecified.	21.4	146
Others	41.8	242	General labourers	68.9	828
Tiyas		708	Others	92.8	714
Toddy drawers	72.0		Europeans —		461
Cultivating landowners and tenants.	704.8	943	Agents and managers of landed estates, planters, forest officers and their clerks.	33.7	63
Field labourers, wood-cutters, etc.	430.0	1,179	Owners, managers, ships officers, etc.	16.5	16
Artisans and other workmen.	178.1	2,441	Business, car pulli bearers, etc.	47.8	19
Labourers, boatmen, carters paliki bearers, etc.	37.6	47	Traders	68.1	218
Traders	33.3	10	Public force —	360.7	—
Others	81.7	236	Public administration	13.0	13
Anglo-Indian —		369	Religious professions —	113.9	247
Artisans and other workmen...	180.0	647	Lawyers, doctors and teachers.	73.8	1,279
Owners, managers, ships (Muz).	113.0	53	Other arts and professions	30.2	50
Business, carters, paliki bearers, etc.	130.6	9	Persons living on their income.	15.3	433
Lawyers, doctors and teachers.	94.9	2,804	Contractors, clerks, mechanics, etc., otherwise unspecified.	43.9	116
Persons living on their income	118.7	706	Others —	47.0	36.8

